The American Missionary

REV. WILLIAM S. BEARD. *Managing Editor* E. H. HAMES, *Business Manager.*

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Retrospect and Prospect

A HAPPY NEW YEAR to the readers of THE AMERICAN MISSIONARY! The past year has been notable in after the war achievements, but greater days are ahead. The Forward Movement presents a challenge the like of which we never before have faced. This magazine always attempts to do its part in disseminating information and meeting the challenge of the new day.

1919 Achievements

The First Church, Sylvania, Ohio, was the banner church last year, sending us a club of 200. Pilgrim Church, St. Louis, Missouri, comes next, with 158; then the church at New Milford, Connecticut, 126; Hyde Park, Massachusetts, 123; Whitewater, Wisconsin, 121; First Church, Meriden, Connecticut, 117; the Finnish Church, Astoria, Oregon, 111; Painesville, Ohio, 107; Central Church, Madison, Ohio, 106; Westminster Church, Spokane, Washington, 105; First Church, Bellevue, Ohio, 102; Central Church, Philadelphia, 101; North Church, St. Johnsbury, Vermont, 100; Florence, Massachusetts, 100.

1919 Testimonials

The pastor of a church of 1,500 members recently said the following about THE AMERICAN MISSIONARY: "The magazine is of increasing value, not only to the home missionary who is facing conditions the magazine presents, but to the pastor of a large city church as well."

Another pastor in commenting on the increase in his missionary contributions, said: "Our long list of subscribers to THE AMERICAN MISSIONARY is not without effect. People give as they become informed of the need."

Our Aim for 1920

To disseminate information with regard to the Forward Movement.
To discuss problems of Christian Americanization.
To be a true interpreter of present-day missionary needs.
To enlist the strong in the support of the weak.
To treble our subscription list.

THE PASTORS' SECTION

THE ORAL SIDE OF PULPIT WORK

By Rev. Ernest M. Halliday, Brooklyn, N. Y.

SOME people attach little importance to the publicly spoken word. To them the man of the platform or forum is something of an anachronism, comparatively harmless—unless he be a Bolshevik—but not to be taken very seriously. The printing-press is looked upon as the supplanter of the orator. As Old Dobbin has been pictured standing in sad contemplation of the automobile's successful invasion of the field of his activities, so the public speaker has been thought of as looking with sorrowful eyes upon the inrushing tide of print, and shaking his head dolefully as he remembers the good old days, gone never to return.

There is reason for this view, although it may be that there is not reason enough. When one reflects upon the multitude of books upon the market, the magnitude of our daily newspapers, the hosts of periodicals of every conceivable sort, it is clear that the man who talks is bound to divide honors with the man who writes. Moreover, when it is remembered how easy it is to read, and how comparatively difficult to go where one can listen, it is evident that if public speaking is to survive, it will be because, despite competition and despite handicap, it is still possessed of a worth peculiarly its own. Has it such especial value, and if so, in what does that value consist?

Public speaking has the distinction, first of all, that it conveys a twofold impression. We are not only recipients of a man's ideas, we see the man himself. This, it must be confessed, is not always an advantage. There be many whose letters are weighty and powerful, but whose bodily presence is weak and their speech contemptible. Yet in general people find it helpful to know the man as well as what he says. He who reads a speech or sermon is inclined to read as if he himself were speaking, but he who listens comes more nearly into the speaker's own consciousness; and there is, besides, the opportunity to estimate the speaker's words in the light of his personality.

Another characteristic which distinguishes the spoken from the written word is the ease with which the former lends itself to emotional appeal. This has, of course, been one reason why it has been frowned upon in this predominatingly scientific age of ours. Everywhere men have been looking for facts. "We have no time for 'estimates' and 'appreciations' and all the emotional twaddle connected with oratory and literature. We want to know the facts. They are the only things that count." That is the way multitudes have been feeling for a generation or so. But it is easy to see that none of us lives in a world of cold intellectualism, but rather in one which is warm with appreciation and desire. It is a sense of the worth of things and the determination to secure what appears to be good that keeps all mankind going. Surely then, he is in error who assumes that the things of the head are of greater importance than those of the heart, and is but applying that assumption to a specific instance when he discounts the appeal of the publicly spoken word because it deals to a great extent not with facts in and of themselves, but instead with that larger world of values, where facts are important because of the sense of appreciation and worth which they awaken. Life is

always broader than the facts of life, and it is precisely when the public speaker deals with life in this broad sense that his services are of greatest worth to living men. All this exaltation of fact above value reminds one of the attitude of the chemist, a strictly scientific person, who is said to have remarked to his weeping spouse, "Mary, I refuse absolutely to be moved by your tears. I have analyzed tears and I know perfectly well that they are composed principally of NaC 1 and H 2 O."

It is the emotional color of spoken language that constitutes its greatest importance. How often one hears it said, "It wasn't the words he used, but the tone in which he spoke that hurt." And it is here, therefore, that the superiority of the spoken over the written word becomes evident, even though they are both directed at the heart. Here public speech is akin to music. It calls into consciousness, if rightly used, all those vague yearnings and longings, all that "divine despair" and swelling hope, and high courage which people often feel when listening to symphony or opera. No doubt many have laughed at the old lady's appreciation of Whitefield and his "blessed word, Mesopotamia," but there may well be more blessedness in that or any other word when pronounced by a man on fire with real emotion than in a far more intellectual word upon the printed page. In Dr. J. M. Buckley's "Extemporaneous Oratory," an instance is cited of a meaningless poem, a mere nonsense jumble of melodious words, being so beautifully rendered once in public, that not only was the lack of connected thought not detected, but a distinctly pleasurable mood stimulated in the listeners. Thus, while no one would wish to encourage the substitution of vague, emotional appeal for thought, it is well that the minister should remember that the human voice is an instrument capable of running the whole gamut of human passion. It is the key which properly used will unlock the iron door of many a nature to which a printed appeal would never gain admittance. As surely as moonlight is paler than sunlight, so surely to the average man in the broad field of "human interest," is the appeal of the printed page paler than that of the speaking voice. This is a second reason why the printing-press will never supersede the pulpit and the rostrum.

But there is still another reason. The book or newspaper finds men as individuals; the public address encounters them as a social unit. Psychologists say that when people get together in crowds they are peculiarly susceptible to suggestion. Here is at once a great opportunity for the public speaker, and a great danger; an opportunity to lift men up to higher planes of thought and feeling than they could otherwise be brought to; a danger that their lower rather than their higher emotions may be stirred, or that emotion shall come to be enjoyed for its own sake and not carried on into action. In any case it will be recognized that there is a great difference between the individual audience of the book or the newspaper and the social group open to the public speaker—a difference which the printed page can never overcome.

So much then for the sufficiency of the appeal which the minister, in company with all other public speakers, is permitted to make. He may aspire to be numbered among the supreme artists. What other artists attempt with paint and canvas, with marble or bronze, or pen and ink, or flute or violin, he aims to accomplish with an instrument far more complex, far more wonderful; and his effort is not simply to make an impression goodly to the eye, or pleasing to the ear, but to stir the soul to higher aspiration and the will to nobler endeavor.

But while it is true that the preacher has a remarkable opportunity for effective artistry, it is also true that he cannot do his best unless the instru-

ment with which he chiefly works, the human voice, is brought to an effective standard of efficiency. Any man can do much for himself in this respect if he will start with the fact that he already knows how to express all the emotions when he truly feels them, and so will direct his attention at first, not to his voice at all, but to the cultivation of a power of imagination which shall enable him to feel keenly. A set of every-day sentences expressive of joy, sorrow, anxiety, anger—what not—and practiced with somebody present to guess the emotion whose expression is being attempted, will prove both salutary and humbling. These sentences may later be paralleled with quotations from the Scriptures. The important thing is actually to feel the emotion before attempting to express it. Without emotional depth a speaker will either appear as he really is—cold and frozen—or he will be tempted to simulate that which he is not, and will be detected in the process. Reading aloud to the children, particularly the reading of fairy tales and poetry, will give occasion for the development of a great variety of emotions. And no one can tell more quickly than a child whether or not the expression rings true.

The question of how to take an expression of feeling which is quite acceptable to the little group in the library, and make it big enough and strong enough for a large auditorium, and still have it retain its naturalness, is one which concerns the more or less mechanical matters of breathing, articulation, pause, etc., and the limits of this article do not permit its being dealt with. The prime necessity is an attitude of constant watchfulness for that which proves effective, and the courageous elimination of all habits which one recognizes as bad. A tactful wife can be of untold assistance in helping toward this end.

But now let us hasten to a brief discussion of the three things which go to make up the minister's part in public worship, the sermon, the prayer and the reading of the Scriptures.

Which is better, to read one's sermon, to deliver it from memory, or to speak extemporaneously? No one can answer that question categorically. Every man must experiment until he has found the method best suited to himself and to his audience. Certainly there is much to be said in favor of the carefully prepared manuscript. It bears on its face the evidence of adequate preparation; it enables the speaker to determine beforehand the exact form his words shall take. Yet a manuscript is likely to interpose something of a barrier between the preacher and his congregation, and from a physiological standpoint, reading is likely to prove more taxing to the voice than either of the other methods. Memorizing undoubtedly has its advantages also. Not only are the paragraphs of the discourse polished in advance, but they can be given with all the vigor which the security of knowing what is coming next inspires. The greatest danger here is a certain artificiality of expression which may arise if the speaker does not hold himself to a strict recreation of the thought as he delivers the words. Then, too, in the case of one who memorizes with difficulty, it seems a pity to subject oneself to the barren task of committing to memory one's own production when there are so many better things which others have written waiting to be enjoyed. But he who would extemporize must beware of prolixity and of carelessness in the arrangement of his thought. He should endeavor by all possible means to cultivate a wide vocabulary and should compel himself to think out his address in some detail without actually forming the sentences to be employed. This done, the oral side of pulpit work will perhaps have a better chance with the extemporizer than with either the reader or the memorizer, for he is likely to be more spontaneous in expression and more adaptable to the requirements and opportunities of the hour.

With regard to the public prayer a word will suffice. That it should be loud enough to be heard easily by everybody in the house is self-evident; that it should not be exceedingly loud, thus giving the impression that the Lord is a great way off and must be shouted at, is likewise a truism. In general, it is hard to see why a prayer, aside from the tone of reverence which should pervade communication with the Heavenly Father, should differ in manner of rendition from an address to an earthly friend. Yet there are ministers who make a practice of addressing themselves to God in a tone which they would immediately recognize as stilted and artificial if employed in any other connection. Simplicity, modesty, real devotion, should mark every public prayer.

But how about the reading of the responsive service and the other Scripture lesson? Shall I adopt the theory that the words do not matter much, but that the atmosphere is everything? That these parts of the service constitute a sort of vocal stained-glass window whose general effect should be religious, but whose individuality is unimportant? Or shall I proceed upon the assumption that the words of Scripture have a message for the edification of the congregation, and see to it that my readings are selected and delivered with due regard for their meaning and for their connection with the rest of the service? Carried to the extreme, the former attitude is that of the Roman Catholic church with its chanting in an unknown tongue. Not carried so far, it is the reading in monotone to be heard in many Protestant churches. But such a method is calculated to discourage intelligent interest in the Bible. The impression conveyed is that the Scriptures are all alike, all good, and all equally insipid. Such treatment is a perversion of the Bible's real purpose. People who have heard the Bible read in public from childhood up will ordinarily be unable to recall many instances that have impressed them sufficiently to be remembered. One such time occurred when at a little meeting in a village church the minister read a chapter from one of Paul's epistles. The sermon has been forgotten, but for at least one listener that chapter still stands out as one of the bright spots in the New Testament. And all because it was read so that it meant what Paul intended it to mean. Here is a neglected opportunity. Let us render the Scripture lessons as we would interpret any other literature and see whether our people are not aroused to a new appreciation of the Bible's message.

The preacher needs to distinguish carefully between his work and that of the actor. It is the latter's calling to impersonate men of varying character and characteristics. It is the preacher's work to stand before his people as a prophet of God. The actor who succeeds in a realistic depiction of a character not his own merits applause. The preacher who, knowing himself no prophet, still attempts the prophet's role, merits condemnation. Unlike the actor who can in good conscience throw himself heartily into his part, the preacher who attempts to appear to be what he is not will, if he be not wholly abandoned, suffer so much from the consciousness of his insincerity that his voice and manner will be sure to be unnatural. Always, then, he must aim at the expression of his true self. Let him uncover his very soul if he have the grace to do it; but let him not pretend so to uncover when in reality he is displaying only painted feelings and manufactured emotions. The preacher, far from being an impersonator, is himself a real man, living a real life, a part of his life being that which he leads before his people in the pulpit. If he compels himself to be as sincere there as he is in private conversation with his most intimate friends, the greatest impediment to effective oral work in his pulpit will have been removed.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

ORGANIZING OUR SPIRITUAL RESOURCES

By Rev. Frederick L. Fagley

THE Congregational churches are assigning to themselves a great Evangelistic task. It is the object of these churches so to present Christ to the world that many who do not now acknowledge Him as Lord and Saviour shall be led to make this confession. To accomplish their purpose, they realize that first of all there must be a deepening of the spiritual life itself in the hearts of those now connected with the church, and also that the spiritual resources of all must be brought together in order to meet the needs of the world. This renewing of life and the drawing of lives together can come only through vital prayer.

Prayer is the natural activity of the soul. It is a spiritual exercise engaged in by all people everywhere. The ignorant African, and the unlearned Indian and the bewildered Chinaman all pray, in whatever manner they can, to whatever gods they believe in. And even among those who give least evidence of a belief in the reality of the spiritual, there is a deep-seated instinct to prayer, for if evil men be brought suddenly to great danger, instinctively and without conscious effort, words form themselves into petitions to the God they know so little about.

The first task which lies at hand, therefore, is to organize our resources for prayer, that all the people may be taught how best to phrase their prayers, the things for which they should pray, to whom the prayer should be directed, and "how to find and use the sources of spiritual strength available" with a conscious knowledge that 'If thou wilt, thou canst.' Power used under the compulsion of love makes Jesus to be a revelation of God, whose chief characteristics are power and love."

In order to assist the churches to give effective leadership in prayer the Commission on Evangelism has prepared "a Fellowship of Prayer" for use during the Lenten season. Last season about 150,000 copies of the leaflet were used, and it is hoped a still larger number will be in use this year. But whatever method is used, it is hoped that in these bewildered days Christian people will find inspiration, comfort and peace as they commune with the true God in faithful prayer.

To every man there openeth
A way, and ways and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—*John Oxenham.*

The PILGRIM MEMORIAL FUND

$5,000,000—To Provide for the Veterans of our Ministry

AS we swing into the New Year that marks the three hundredth anniversary of the Landing of the Pilgrims, how does the Pilgrim Memorial Fund stand?

The states that at this writing, December tenth, have gone over the top, are, Connecticut, Minnesota, New Jersey, Missouri, Montana, Oklahoma, Texas, West Virginia, Louisiana, Virginia and the colored churches of the South. Five others are so nearly across that it is safe to say that by January first, they may be added to the list also—Colorado, Iowa, Michigan, New York and Wisconsin. Massachusetts is pouring in the pledges, but her quota is so large that she may not reach it all before January first.

In many of these states mentioned above, as well as throughout New England, and in Ohio, Illinois and Pennsylvania, there will be conducted during January, a clean-up campaign, in which the finishing touches will be put on quotas not quite raised, and scattered churches, which for various reasons have had to wait, will be visited.

Kansas, Nebraska and South Dakota which were the first to contribute to the Memorial Fund on the smaller plans that were originally laid out, will be ready early in 1920, to reopen their campaigns on the larger quotas now asked of them and to double the gifts they have already made.

Into some of the states the campaign has not yet been carried. It will begin as soon after January first as they can be successively reached by the teams of solicitors. These will comprise the entire Southeast (with the exception of the colored churches which are raising their share in a combined and splendidly successful effort), the entire Pacific Slope from Idaho to Arizona, and the Territory of Hawaii.

With the exception of Hawaii, where the Pilgrim Memorial Fund may be merged in the celebration of the Centenary of Hawaiian Missions, to be held in 1920 also, it is hoped that February will see the completion of the great canvass in practically all the states.

How much has been secured? Three millions and a half have been checked up so far. By January first it will be over the four million mark and well on the way to the five million minimum desired. Let us have another month's time before we attempt to prophesy how much over the five millions the campaign will carry us. That we have the five million goal in plain sight is enough to make us joyful. What comes afterwards (and it is coming) will make a happy overflow.

It is interesting to note that the subscriptions tabulated to date show that eleven of our churches have made subscriptions totalling over fifty thousand dollars each, and one of these churches has turned in pledges totalling almost three times this amount. The members of one of our New England churches have established a memorial fund of one thousand dollars to each of the pastors in the history of its work. The fine spirit of our fellowship is evidenced daily in the reports from the various fields of our work. Church after church exceeds, doubles and even trebles, its quota and individuals make gifts which we know mean a real sacrifice. We feel very much encouraged and have every reason to hope for the entire success of this long needed provision for the old age and disability of the men who have given life long service to our churches.

—*W. W. S.*

THE AMERICAN MISSIONARY ASSOCIATION

1920

The A. M. A. wishes a Happy New Year to all to whom these greetings may come. To the churches affiliated with us and which have our watch and care; to our institutions and schools of whatever grade, and to the faithful teachers who are greatly helping to leaven the nation, we wish the happiness which comes with the happenings, and we hope they may be large in their gifts. And we wish that which is far better, even the permanent joy which is not dependent upon external conditions. There is only one source for this, and it will stay whatever else may go. We wish you joy for the New Year.

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It will interest our readers to acquaint themselves with the Executive Committee of the A. M. A.

John R. Rogers, Chairman.

Until 1921	Until 1923
Ferdinand Q. Blanchard, Ohio.	J. Percival Huget, New York.
Daniel C. Turner, New York.	Edward P. Lyon, New York.
Oscar E. Maurer, Connecticut.	Mrs. C. P. Phillips, New York.
Philip S. Moxom, Massachusetts.	John R. Rogers, New York.
Willis D. Wood, New York.	Wilfrid A. Rowell, Illinois.

Until 1925

Lucien C. Warner, New York.
G. Glenn Atkins, Michigan.
J. R. Danforth, Connecticut.
James F. Mason, California.
Lewis B. Moore, Washington, D. C.

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After six years of distinguished service as President of the American Missionary Association, the Rev. Henry L. King, LL.D. of Oberlin College, now moderator of the National Council, has resigned the position which he has so highly honored.

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The Rev. Nehemiah Boynton, D.D., a former moderator of the National Council, was unanimously elected President of the Association to succeed him. Dr. Boynton is no new friend of the Association, having given ten good years into service as a former member of the Executive Committee.

The Association greets and welcomes Dr. Boynton as its President.

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The Association welcomes to Charimanship of the Executive Committee, Mr. John Rogers, who has been for eleven years one of its most active and faithful members.

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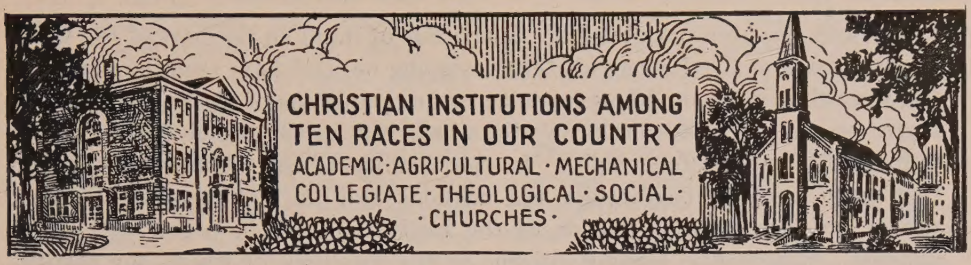
We make our acknowledgment of the unceasing devotion and the untiring service of Dr. L. C. Warner, who has laid the whole country under obligation for his wise and far seeing efforts in our Educational and Christian Missions.



EDITORIAL

CHECKING UP

The A. M. A. was born as a protest not only against slavery and slave holding in the South but also against the acquiescence of religious missionary societies in the North. But it was a Christian protest. It did not vituperate. It did not scold. It did not call the government a covenant with hell. The men who founded it were Christian men who worked on the principles of the Gospel. As earnest as they were sincere, their protest was constant, and while they kept the pressure of righteousness on without ceasing, their controversy never departed from the teaching and example of their Master and Teacher. This was their attitude and the condition, chiefly that of protest when the war came.

At once they found themselves a providential society duly organized to follow the armies with their schools, and when peace came they were already on the spot. It would have been contrary to human nature that these schools should not have encountered a certain amount of hostility. It was entirely natural that they should have been looked upon with a general suspicion. The defeated South after its most heroic struggle for its cherished institution did not know the spirit of the A. M. A. It could not be expected that these teachers from the North should be welcome. The South did not then believe that slaves ought to be free. It did not believe in Northern theories, that as a class the Negroes could be educated, or that they should be. It feared the result of our endeavor, and it was entirely honest in its fears.

A trifle more than half a century has passed. The pupils who began then in their early years are now parents of pupils who are pushed on through their own courses of education into life. They have almost without exception proved the contention of the A. M. A. in planting its schools in their good and honest lives. Many have led lives of great usefulness as teachers to others, and some have shown attainments that do not shrink from comparison with the educated of other races. The theories and practice of the A. M. A. have been fully justified in the acknowledged results.

The change which has been brought about in the condition of those who were heirs of slavery in their mode of life, in their homes, in their acquisitions

and powers has been paralleled in the attitude of mind on the part of the white people who have lived where all this was going on, and have seen how groundless were their fears, and how mistaken were their ideas of the capacity of the Negro people as a class to take on whatever is best in modern civilization, both industrially and professionally. In the vicinity of our communities where they have seen the beginnings, the methods and the results, the Southern people are most cordial friends of the institutions which began with their distrust. Repeatedly, leading citizens of the localities in which our institutions are have acknowledged to the writer of this, that in the early years they looked upon our schools with prejudice more or less intense. They acknowledge they had little faith in the possibilities of the average Negro, though they realized that some were much beyond the average in their capacities.

They believed that we were entirely wrong in our estimates, and were attempting too much in going beyond an elementary education for an elemental people, but the Southern people are a generous people, and those who are themselves above the average are noble and frank to confess their change of mind and their readiness to accept what has been established. There is nothing more unjust in opinion than prejudice, and nothing harder to overcome, but among the superior people it has largely been overcome as far as our schools are concerned and where our institutions are located we no longer expect feelings or opinions that are otherwise than friendly. We are among friends. They cooperate and encourage, and we are glad that we have stayed on through evil report unto good report. It is a great satisfaction now when all of our institutions have upon their Boards of Trustees well known and highly honored representative Southern people who are in hearty sympathy both with our purpose and our methods and who meet with us in conference with frank and free exchange of views. We come year by year to understand each other, and it heartens us to be understood.

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"LEST WE FORGET"

AN APPRECIATION

An address delivered by Principal S. G. Atkins, of the Slater Industrial and Normal School, well known and able Negro Educator before the National Association of Teachers in Colored Schools.

FOR some time I have noted an apparent indifference about or forgetfulness of the service of those pioneer educational workers who at the close of the Civil War came on the field in the South even before the smoke of battle had cleared away; a tendency to forget those Northern men and women who came South with a marvelous self-denial and with a noteworthy spirit of consecration, and often with a demonstration of courage that was truly heroic.

Without any purpose to deliver a presidential address which might touch upon matters that will be more effectively discussed by others during these sessions, I desire to give a brief appreciation of these benefactors of a race, who, as such, were notable patriots and friends of humanity. These were the men and women, most of them representative of the great missionary societies, that made the present days possible, these days of Negro leadership and Negro self-reliant endeavor, these days which we now enjoy.

It is highly commendable that the race should assert itself becomingly and should strike out for itself in every direction which may signify the evolution of race life; it is a high compliment to these missionary friends that Negro workers and leaders have been produced who have been prepared to take up the work as these educational missionaries, having fought a good fight, have retired from the field or gone to their great reward; and those of us who are the immediate heirs of this inheritance should never "forget what they did here" nor ever underestimate the contribution they have made to the redemption of our race.

I desire that we may pause here as we recount our successes and take stock of the future—as we study the statistics, the striking statistics of progress and of our great race advance.

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It would be a labor of love to work up a complete roll and pay due tribute to each and all of them. Some day I may carry out this suggestion and I shall greatly enjoy making an extended exhibit of what they did and of the results of their labors. What a splendid fruitage has been the result of their magnificent work!

This fruitage looms large and becomes of priceless vaue as we check up on the work of Negro men and women who have succeeded to the management of great schoos, who have become the leaders of great ecclesiastical organizations, who have become the teachers, preachers, physicians, lawyers, and business men and women of the millions of this race that are now registering a progress that is one of the marvels of the times.

I wish to advert briefly to certain characteristics, of these pioneer educational workers and missionaries. Their motives were altruistic in the highest degree. They could indeed be written as those who loved the Lord for verily they proved that they loved their fellow-men. They were not bitter controversialists. They kept the even tenor of their way; they indeed stood for certain ideals and principles and methods and educational policies, but they did not disturb the educational equilibrium.

They sometimes became interesting —almost sharp—opponents, but always with a fraternal spirit and a constructive purpose. Armstrong and Rendall and Cravath had no quarrels.

It is also an interesting fact that Joseph C. Price, the greatest Negro apostle of higher education, and Booker T. Washington, the greatest Negro apostle of industrialism, who were in a sense the immediate disciples of those who represented the two great currents of educational opinion in the eighties, were themselves good friends and co-laborers. These noble men and women were noted for their practical common sense. They were prudent in their relation to the difficult and critical environment in which they moved and operated.

They demonstrated a fine type of diplomacy, even when they were least inclined to bow the knee to Baal.

As a part of this word of appreciation I desire to say that we should not forget those noble Southern white men and women without whose assistance and encouragement it would have been well-nigh impossible for these men and women from the North to have remained in this field. Men of the Haygood and Curry and Dillard type, who had broad minds and warm hearts, who had the standing that made their friendly voices powerful for every good work undertaken in our Southland, and who were big enough and Christian statesmen enough to enter into diplomatic relations with these ambassadors from the court of brotherly love—these ambassadors whose credentials read as if they had been dictated and signed by the martyr President himself,

I desire to close this appreciation with observations on what I consider to be their most noteworthy characteristic. These Northern friends were ever true to their major motive, the

missionary motive, the religious motive.

The education which they dispensed was founded in religion and on a Bible basis; and the more rigid they were in this the better they appear to have builded.

These friends came largely from New England centers or from Western centers that had been the outgrowth of New England adventure. Their motive, therefore, was a Puritan inheritance.

The best missionary educational endeavor among the Freedmen was noted for its deeply religious tone and flavor.

It is also a striking fact that the Negro men and women who have done an dare doing the most effective work for the real solid betterment of their race are those men and women who were fashioned in such a forge and such a heat.

There has sometimes been occasion for disappointment on account of the apparent absence of such mettle and temper in many of our race men and women of more recent years whose training has been in an academic atmosphere that has aparently progressed away from the Puritan type, or if the atmosphere is still typical, for some reason it has not seemed to function in its relation to the Negro collegian.

It has been noted that often he returns to his peculiar field with little or none of that old-time subordination of self, with little or none of the characteristic set forth by Paul in Romans 12: 10, expressed in the phrase, "in honor preferring one an other"; which I think was the major characteristic of those immortals who carried the chief responsibility in Negro education in the two or three trying but pregnant decades immediately following the Civil War.

May we not hope that progress, the highest academic progress if you please, may not be incompatible with such an inheritance, an inheritance which shall be true to that missionary type, that educational type which shall best and most gratefully memorialize the work and sacrifice of those Northern white friends who lived and wrought among us as men and women sent from God, some of whom freely laid down their lives.

In our day of progress and promise and new friends, and of our ability to help ourselves, God forbid that we should ever forget these noble friends.

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HOW IT IS DONE IN CLEVELAND

Rev. Ferdinand Q. Blanchard, D.D.

A splendid record and example for other ctites.--Ediior.

IN the autumn of 1917, the city of Cleveland, found itself facing an acute situation in the growing number of Negroes coming to the city. The movement North had been started in Cleveland, as in other places, by the direct effort of industrial organizations which required more help, but the large opportunites which were open to unskilled labor vastly accelerated the tide of black labor until all the usual conditions of an unexpected congestion in population had come into existence. This was aggravated also, of course, by the racial antagonism between black and white.

But Cleveland has always been foremost in its methods of co-operative action. Here was formed the first effective, efficient local Federation of Churches, and here, also, was the pioneer movement for a complete an successful federation of all the philanthropic and charitable organizations of city life. It was, therefore, possible for Cleveland to meet its Negro congestion with the help of a fully organized social spirit. The Cleveland Welfare Association undertook to deal with the situation. At first this was done unofficially, and a secretary of the Federation took the

initiative simply as one interested to meet a crying need of the city's life. A group of white and colored citizens was formed and steps were taken with the assurance that the resources of the city could be relied upon to do what conditions required. A secretary for the movement was found through the URBAN LEAGUE and the Cleveland Negro Welfare Association was duly organized. Its governing board is made up, as already said, of white and colored men and women. It has become a constituent part of the Welfare Federation of the city and thus guided and sponsored, it has been able to claim financial support from the city's war funds and to be recognized as the natural agency through which officials in all welfare work would naturally deal with the Negro life in Cleveland.

The secretary who was chosen, has proved himself capable and efficient. He was called upon to co-operate in such movements as the study of the housing situation of the Negroes in Cleveland; the raising of the Liberty Loans and Victory Chest Funds, and he has commended himself at every turn to those who have had in charge either as public officials or as volunteers, in any community service. More specifically the following definite achievements have followed the organization of the Association.

A committee of Big Brothers formed to work for a decrease of delinquency through helpful advice and timely suggestions, and to assist to normal life discharged prisoners on probation or parole.

HOME ECONOMICS

Volunteer home visitors have established contact with the homes of many families and organized clubs to promote thrift and economy, sanitation and cleanliness in the home, arrangement of household furnishing and household duties and to prevent exploitation by installment-plan sellers of household goods and clothes, and to Clevelandize the new comers by acquainting them with the Cleveland spirit and methods of living.

SURVEYS---INVESTIGATIONS

They made a survey of church conditions among colored people; and recommendations based on the findings made to the comity committee of the Federated Churches of Cleveland and the Baptist City Mission Society, are being put into effect. This will tend to strengthen the worthy weak churches and reduce the number of struggling congregations poorly located in store fronts, by merging them into a few strong churches properly located, and to prevent successful soliciting for church enterprises except by accredited institutions, and make for the formulation of such a program of church activities by the established churches as will provide greater oportunity for religious activities to new-comers and more social work among the young people.

They made a survey of the recreational facilities used by colored people of Cleveland and urged them to make greater use of those which promote their health and happiness, and co-operated with the Chamber of Commerce in conducting a housing survey of the district bounded by East 55th & 9th, Cedar and Woodland including Holyoke and Orange.

In co-operation with the Nurse Association they investigated the homes where day nursery care is given colored children.

They investigated colored institutions and individuals seeking endorsements of the Welfare Federation of Cleveland and of the Chamber of Commerce.

They investigated three foreign corporations selling lots to colored people so as to prevent them being exploited.

They investigated and reported to the authorities localitie swhere extra police vigilance was necessary to protect colored citizens and prevent racial clash.

RECREATION

They conducted community dancing, singing and athletic activities at the Kennard school building.

They secured the establishment of the Cleveland Community Center to provide for soldiers and other young men recreational and other helpful activities as were provided by army welfare agencies.

Three hundred and eleven men have been given home care and protection, employment and adjustment through the Center which is the headquarters for the activities of a number of clubs and organizations.

CO-OPERATION

Efforts made to correlate the work of various Negro organizations so as to promote their efficiency, and special lines of needed welfare work which they might do pointed out, and plans suggested by which they may co-ordinate their efforts in this work.

Co-operated with the American Red Cross and other interested agencies in caring for and readjusting to civilian life the colored soldiers.

Co-operated with the United States Employment Bureau is furnishing employment to colored people.

Co-operated with the United States Home Registration Service in directing applicants to approved furnished rooms and vacant houses.

Conferred with agencies and individuals to secure recognition of colored citizens in all matters effecting the civic, moral and industrial development of Cleveland.

Organized and conducted in the 11th Ward the Red Cross Christmas Roll Call Campaign for membership and the campaigns for sale of the Fourth Liberty Loan and the Victory Loan.

They have handled 1047 cases mainly from newcomers who did not know of other agenices to help them. These cases were referred to such agencies as exist, and where there was no such agency the Association has made the proper adjustment.

Co-operated with welfare agencies and institutions of the city in handling cases in which Negroes were involved.

Obtained the appointment of a colored Red Cross Home Visitor, the appointment of a colored woman as Probation Worker, and one as a Travelers Aid Worker.

INFORMATION and ADVICE

Conducted a bureau to furnish exact data and advice to those who inquire for a true knowledge of the conditions under which Negroes are forced to live and work, with facts relative to this group.

Made our office a Bureau of Information and assistance for newcomers from the South, serving them when they needed jobs, homes, friends, assistance, advice, encouragement or adjustments of any sort.

We have emphasized the Cleveland way, i. e., the necessity for thrift, cleanliness, integrity, economy, proper dress and correct deportment

INDUSTRIAL

They secured introduction of colored men and women in 42 places of employment hither-to closed to them.

Placed 3,897 persons in jobs.

Placed three men as welfare workers in industrial plants.

Held shop meetings and group meetings of industrial workers to stabilize labor and increase its efficiency.

Investigated extent of employment and efficiency of service of colored men in industry in Cleveland as a basis for practical work.

Formed an organization of colored foremen and key-men in large industrial plants to discuss matters of mutual interest and to work to allay industrial unrest and reduce labor-turnover.

Adjudicated differences between employer and employee and settled one strike.

Conferred with employers in effort to secure new opportunities in industry for colored people.

HOUSING

They conducted a Room Registration Bureau which supplied 358 persons with well furnished inspected rooms in approved surroundings.

Adjudicated differences between landlords and tenants on questions involving rents, repair of houses and care of property.

Co-operated with the Municipal Anti-Rent Profiteering Committee and United States Housing Bureau in preventing rent profiteering.

HEALTH

They have conducted health meetings to arouse th ecommunity to the necessity of preventing unnecessary sickness, baby saving and sanitation and to acquaint new-comers with agencies existing for their relief, and distributed three thousand pieces of health literature.

Have arranged a round-table conference of representatives of the Board of Health and colored physicians and nurses to promote health among the colored people.

DELINQUENCY

They co-operated with the Probation Officer of the Municipal Court, the Parole Officers of the Warrensville Work House, the Mansfield Reformatory and the Courts in the oversight and guidance of 67 persons referred by them to the Association, provided them with employment and homes in new environments.

Have organized the Social Service round-table composed of colored social workers from every field in order to form a medium of exchange for matters of mutual interest and to make for greater efficiency of service.

Has served directly, 12,864 persons during the past fiscal year.

THE OFFICE RECORD

January 1st to November 1st, 1919

Personal Calls to the Office	8742
Males called	6690
Females called	2052
Persons for work	4318
Persons placed	3510
Males placed	2526
Females placed	984
Calls for help	1293
Calls filled	1163
Cases handled	1047
Conferences held	1648

And the work still goes forward with increasing power.

♣ ♣ ♣

FISK UNIVERSITY—A SCHOOL WITH HIGH STANDARDS

THIS university was first made famous by the jubilee songs (the plantation melodies) which were introduced to the world through the original jubilee singers. To those who have not carefully followed the fortunes of the school, it remains celebrated for having introduced to the public the inimitable folk song of the American Negro, but to the careful student of educational institutions Fisk University bids fair to lift itself out of the ranks of merely famous or celebrated schools and to enter a class of colleges that are eminent because they maintain standards of education that are relatively of the highest type and which they are ever consciously striving to raise.

Fisk University was founded in October, 1865, under the auspices of the American Missionary Association aided by the Western Freedmen's Aid Commission. The school was opened for students in January, 1866, in the United States army barracks. With a university name, it was not a university nor a college,; but the name was prophetic. In recent years, the institution assumed independence under the direction of trustees, though it retains a close filial relationship through trustees with the American Missionary Association. At the beginning, it was the distinct purpose to establish for the colored people of the South an institution that should adequately provide for them the advantages of Christian education to whatever extent the capacity of the race should in the future demand. This distinctly announced purpose has been ever held to since. To found a gen-

JUBILEE HALL, FISK UNIVERSITY

uine co-educational college and to thoroughly establish among the colored people the conviction of the absolute necessity of patient, long continued, exact, severe and comprehensive work in education in preparation for large responsibilities in life was declared to be its true mission. Solid, radical and permanent results have been sought in all the courses of college study, ever looking forward to the full reality of the university name. Fisk is a school of possibilities to widen the intellectual horizon more and more, and not only to discipline the mind, but also to cultivate it.

Nashville, the home of the university, a beautiful city in the old state of Tennessee, is proud of its history, and is loyal to its institutions. So central is it to the field served by the university that 48 per cent of the nine million colored people in the South are within twelve hours of Fisk by train. Indeed, the geographical centre of Negro population in the United States is within 125 miles of Nashville. It is not singular, therefore, that Fisk is now overcrowded with students. There are 264 in the strictly college department. Three hundred students who applied could not be admitted for lack of room. Our effort is to give the best of education both through the organization of the work and the time of the university for the best achievement of the student. The school runs throughout the year, the time being divided into four terms of twelve weeks each. The student as a rule concentrates upon three subjects at a time, reciting in each subject five times a week. Two hours of study at least are expected for each hour of recitation. For the health of the student, careful training in hygiene is given, and physical exercises and recreation are required six days in a week through the Sophomore year. It is an earnest, strenuous life and is intended for those who sincerely wish a thorough education which will prepare them for all the demands of educative life anywhere. In the purpose to be honest with the students, they are classified and reclassified until they are where they can do what is to their best pos-

sible advantage. After the first six weeks of testing, this beginning year, some 75 students were found unable to continue to advantage in at least one subject. By dropping that, they were enabled to do better work than the others. The object of the university is the best of opportunity for the best of work for the best capable of students.

The summer school to be opened next June will offer excellent opportunities for teachers who cannot attend at other periods of the year.

TALLADEGA COLLEGE

TALLADEGA COLLEGE

WHERE is Talladega College? It is midway between Maryland and Texas, a little north of the center of the state of Alabama, a strategic position. It has an elevation of 700 feet above the sea, is healthful and picturesque, nestling as it does in the foothills of the Blue Ridge Mountains. It is near the center of the Negro population of the United States and easily accessible from all directions.

Why is Talladega College? Because of the guiding Providence of God. In November 1865, fifty-six Freedmen met in Mobile to consider the obligation growing out of their emancipation. The two of this number from Talladega were greatly impressed with their duties toward "education and religion." Returning to their homes they encouraged the erection of a school house and the employment of a teacher. At this time the American Missionary Association has had its attention turned to this movement and to an abandoned but desirable school property then offered for sale. It came to pass that within two years after the Mobile convention was held, "the little school in the valley" was superseded by one of one hundred and forty pupils, assembled in the newly purchased and reconstructed building which his been known ever since as "Swayne Hall." For more than fifty years the guiding spirit of God has been manifest in the enlargement and growing influence of this school engaged in the christian education of the Negro. Since Freedom the Negro has increased in population from four millions to

twelve millions. He has shown his diligence and his ability in the accumulation of property. Thousands of his children are in school. Many hundreds have become teachers, preachers, dentists, doctors, lawyers, merchants and business men, but millions are still illiterate. Northern philanthropists have given their money and have sent their choicest sons and daughters into the south to train the Negro to a larger life and a future of hope, but the brother in black still greatly needs the help of the Brother in white, and for generations will.

What is Talladega College? An institution of christian learning which seeks to prepare its pupils for the "life that now is" as well as for the "life which is to come." It seeks to do this through the following departments—Theological, Collegiate, beginning with the Preparatory, Grades. Its curriculum includes Music, Agriculture, Wood and Iron working, Nurse Training, Domestic Science, Business Administration and Journalism.

The college has property and endowment aggregating $600,000. which includes twenty-two buildings and 700 acres of land. More than six hundred pupils are enrolled annually under the care of forth teachers and officers. With a Negro population in Alabama alone of about a million, Talladega College is the only institution in the entire state where colored youth may receive full college training. Nearly two hundred and fifty persons have been trained here for the Christian Ministry. Three hundred have been given Normal diplomas. Over one hundred have graduated from the College Department. Sixty of our students have entered universities for added instruction and for professional training.

Surely Talladega College, in furnishing leadership for the uplift of the race, is vindicating its right to be. In colleges and academies, in pulpits near and far our graduates as doctors, lawyers and experts in various lines are making large contributions toward the permanent solving of the race problem. The influence of Talladega College upon both races in the interests of peace and good will in these times of racial unrest was never more in evidence than at the present time. We bespeak the continued sympathy and material encouragement of those who are able to take part in this compelling service.

TILLOTSON COLLEGE, AUSTIN, TEXAS

FOR nearly thirty years Tillotson College has sent forth a clear and steady light. Its enrollment has never been large, not often going beyond two hundred students, but it has stood resolutely for the best in education and culture, and labored for those qualities that make a strong Christian manhood and womanhood. Through appropriations of the Association by which it was founded and under which its work is carried forward, the generosity of friends and the moderate payments of students for expenses, it has furnished a working equipment, added some buildings and striven to maintain a high position in the education of the colored race. Its influence has been largely felt. The Christian workers who have been its teachers have molded and inspired lives that have gone forth to service and Christian leadership throughout the great southwest. Tillotson has won high respect and a name tenderly and widely loved.

Today Tillotson College stands for the same sterling qualities that have given it character from the first; but, as conditions change, so new conditions must be met by corresponding change. In close accord with leading theories in education, Industrial Training is more and more demanded; while, on the other hand, the Negro

has gone forward from a period of educational childhood to one of maturer capability and development, and is prepared, in larger measure,

COOPER HALL

to take up higher studies. To both of these conditions Tillotson responds.

In all its general courses below the collegiate grade, Industrial Training figures largely. Among the rooms of greatest interest is one in the boys' industrial building, where class by class gathers about the benches, and the careful hand, with wood and tool, follows the model that the mind has wrought; or those in Allen Hall, where busy girls, with close precision, fit the neat garments and ply the dainty needle, or, working problems of economy and health, measure the foods and cook delicious dishes. The student is taught well the useful art, but trained no less in thought and moral habit.

Tillotson College offers a full collegiate education. Although the common branches, the normal and preparatory courses and its strong music and industrial departments claim much the greater part of its instruction, it cherishes a larger vision, and is pushing vigorously the collegiate ideal.

Thus through the years this college, founded in faith and hope and love, has taught the poor and lowly and shed afar its gentle light of consecrated knowledge, a living lesson of what a Christian school should be. No one can gather up and measure the beauty of its service, the largeness of its blessing. Yet something has been lacking. With all its vantage ground, with many cherished gifts from generous hearts, with the devo-

ALLEN HALL

tion of many faithful teachers, with longing and endeavor to grow in strength and influence manyfold, the means have not sufficed to grasp material greatness, and so fulfil the vision of its founders. Its life has been a struggle, yet, rich in giving its best, it is holding on to-day with resolution and with confidence. Yes, it is growing, and, with new courage, reaching out to use in full the strength of its commanding place and honored history.

FROM THE RYDER MEMORIAL HOSPITAL, HUMACAO, PORTO RICO

IN this winter season while perhaps the snow is falling and the cold wind blowing in the North, let us take a peep into one of our little home mission fields in Porto Rico. How different we will find everything there—no snow, no cold weather, all warmth and sunshine and clear, blue skies. Even the cool nights would give you no idea that it is winter. In fact, there is nothing anywhere to remind us of our homes except in the homes of a comparatively few Americans and in the schools and in the churches. The Porto Ricans, and in fact all Spanish speaking people, celebrate the sixth day of January which they call Three Kings Day.

It is the day when the three wise men carried their gifts to the Child Jesus. They do not have any Chritsmas tree, but they celebrate the event in other ways. The children expect to find their gifts under their beds, and all, young and old, must have a new dress for this holiday. But now let us look into the hospital at Humacao which is supported by the American Missionary Association. You know its name so well—The Ryder Memorial. Do you see that hammock which a dozen men have just brought? They walked fifteen miles over the hills carrying a very sick, aged lady, the mother of one of them. Certainly, we cannot send them back without helping her. We find that this dear old soul, bare footed and poorly clothed, has been suffering a long time, not able to send for a doctor. She has grown worse and worse until it seemed as though she could not live, but the medical missionary finds that it is a case of hook worm disease, so common in Porto Rico, and knows that if she will take the medicine as directed after six or eight weekly visits she should be a well woman again. The men are greatly encouraged, and go away smiling.

Among the crowd gathered on the clinic porch, we see a little boy whose face is fearfully swollen. We find that he lives away out in the country, and could not come alone, and his father had to work every day. Today they have come to have his bad teeth extracted which have ached so hard and kept him awake nights for a week or more.

Here again is a blind woman who has learned at the hospital that she can have two cataracts removed and go back able to see. She has come with what little money she can get together, and wishes to be operated upon tomorrow, so after her son sees her comfortably fixed in a clean, white bed such as she has never laid on before, he takes her little horse back to his home. He will come in a few days to see how she is getting on, and take her to her home in ten days or two weeks.

In the wards, we will find little girls in with the women and boys in the men's wards, but we are glad to learn that those in charge are expecting soon to have a children's ward, as some of the good women of Ohio have pledged the money to build it. How happy the little sick ones will be to have a nice, sunny room by themselves apart from the suffering men and women, with new white cribs, small chairs, and a chance to play when they are convalescing.

With all best wishes for a happy New Year.

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OUR CALIFORNIA ORIENTAL MISSION FRUITAGE

REV. M. Furuya was converted in our Los Angeles Japanese Mission many years ago. He returned last year to Japan, as so many other Japanese educated and trained in this country have done. He has just been sent out as a representative of the *Congregational churches of Japan* to the Marshall Islands which have been taken over from Germany by Japan. The missionary work in these islands was formerly under the American Board. When Germany seized control of the islands, the German missionaries took charge. Now the islands captured by Japan, *the Japanese government asked the Japanese Congregational churches* to continue the former missionary work of the American Board, and this energetic and efficient Christian Japanese product of the Oriental mission work of the A. M. A. in California is now in charge of the Congregational mission work in these remote Marshall Islands.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for November and for the two months of the fiscal year to November 30th.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	7,449 93	325.13	2,357.10	....	46.11	10,178.27	2,386.05	12,564 32	6,234.42	18,798.74
1919	10,067.03	368 23	3,311.67	5.00	50.78	13,802.71	3,384.15	17,186.86	9,587.82	26,774.68
Inc.	2,617.10	43.10	954.57	5.00	4.67	3,624.44	998.10	4,622.54	3,353.40	7,975.94
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

RECEIPTS TWO MONTHS TO NOVEMBER 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	13,983.15	388.59	3,944.96	. ...	109 41	18,426.11	969.00	19,395.11	12,588 32	31,983 43
1919	17,498.79	643,62	5,598.36	5 00	42 21	23,787.98	1,501.06	25,289.04	18,065 88	43,354 92
Inc.	3,515.64	255.03	1,653.40	5.00	.....	5,361.87	532.06	5,893.93	5,477.56	11,371.49
Dec.	.....	.....	.....	.....	67.20	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	553.75	157.39	475.83	.....	20.00	1,206.97	4,688 50	5,895 47	.....	5,895.47
1919	330.75	191.23	554.86	.....	96.00	1,172.84	7,715.88	8,888,72	.....	8,888,72
Inc.	.....	33.84	79.03	.....	76.00	.....	3,027.38	2,993 25	.....	2,993.25
Dec.	223.00	.....	.....	.....	.....	34.13	.....	.....	.....	.....

SUMMARY OF RECEIPTS TWO MONTHS TO NOVEMBER 30.

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations	$31,983.43	43,354.92	11,371.49	.....
Designated by Contributors for Special Objects	5,895.47	8,888.72	2,993.25	.....
TOTAL RECEIPTS TWO MONTHS	$37,878.90	52,243.64	14,364.74	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Seventy-five years ago our church was organized at Oregon City, the first church west of the Rocky Mountains. A fitting celebration was recently held commemorating the event.

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Are you studying Christian Americanization? If so, you need the Congregational Supplement which tells of the Congregational work among our foreign born citizens. Send for it. Price twenty cents.

♣ ♣ ♣

Rev. P. W. Jones, formerly pastor of City Park Church, Denver, more recently with the Pilgrim Memorial Fund, has accepted the position of General Missionary in Colorado and is at work.

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Rev. A. J. Moncol, of Holdingford, Minnesota, has been released for six months to go to Siberia as chaplain among the Czechoslovak soldiers. His wife will care for the pulpit during his absence.

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Every home missionary can be a booster for a club for THE AMERICAN MISSIONARY. It takes but little effort to secure a fine list of subscribers. Five thousand of our six thousand churches do not take the magazine. Hurry up with your list for 1920, as great things are ahead.

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Rev. Malcolm Dana, Director of Rural Work, is in Colorado, assisting Rev. James F. Walker at Collbran in developing comprehensive plans for a community center and larger parish. The activities of the church will reach the entire valley, including about ten school districts.

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The committee appointed by the National Council on the forward movement recently met in Chicago and among other things formally adopted the name, "Congregational World Movement." One of the most important actions taken was the decision that the drive in the spring of 1920 in connection with the Interchurch World Movement shall be on the basis of one year pledges. Rev. Herman F. Swartz, D.D., was elected Executive Secretary of the Movement.

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Rev. William S. Beard has been leading the remarkably successful campaign in Connecticut for the Pilgrim Memorial Fund. We had anticipated that he would return about the first of the year, as he is sorely missed at headquarters. Now comes the request that he be loaned to head the drive for the Pilgrim Memorial Fund in Oregon and Washington during six weeks beginning about January 1st. The Home Missionary Society has loaned many ministers throughout the country to this Fund and is glad to assist by releasing Secretary Beard for this important task.

"THE COMPELLING MOTIVE."

By Rev. Frank L. Moore, Secretary of Missions

WHAT holds the home missionary to his task? A survey of the constantly changing yet fairly constant army of men commissioned by our National and State Societies shows that we send forth annually in the neighborhood of 1,700 men for this home missionary work. Changes are constantly taking place, yet the work goes forward with a reasonable degree of stability. No one of these men is compelled to remain at his post. Our simple organization makes it easy for men to come and go, yet surveyed from year to year this army of workers presents a fairly solid front.

We classify the task to which these men have set themselves. We talk about home missions on the frontier and in the rural field, in the city and among the foreign-born, but when we survey each field minutely we discover that the various groups will not stay classified. The churches in a given region will not all fit into the same mold. A rural church in Connecticut, Michigan or Wisconsin cannot be compared to what is called a rural church in Oregon, Idaho or Montana. In one rural church there are traditions which run back directly to New England and the Pilgrim Fathers. In such a church Plymouth Rock is an asset. But there are men commissioned by our Society who never refer to the Pilgrim Fathers, and to many of our members the name Plymouth Rock suggests a variety of speckled hens. I once made an address in a home mission church, in which I spent a quarter of my time telling the story of the Mayflower, of beginnings in New England, and the influence of the early Congregational churches on our national life. Afterward I awoke to the fact that practically all of the membership of that Congregational church had come from below Mason and Dixon's line, and the beginnings of Congregationalism in this country of course meant comparatively little to them.

The tasks confronting the home missionary are so varied and perplexing that they are enough to task the ingenuity, patience, resourcefulness and energy of any man. It is not uncommon at all to hear a man who has served a home missionary church and later found himself pastor of a large going organization in town or city, say that the easiest work he had ever done was the largest and best organized. His hardest problems were those of some little mission field.

Our home missionary work during the past century has been honored by the leadership, at some time during their experience, of many of our greatest preachers, administrators and leaders. In the small church they acquired the tact and diplomacy, the courage and patience, which made their later work possible.

As a rule, the men bearing the commission of the Home Missionary Society are not honored by the church as they should be. Too often a man who has served all his life in some hard missionary field goes back to his old home church, finds his place in a seat near the door or under the gallery, and slips away without being seen or heard. The membership of such a church considers that his life has been a failure. He has served only home missionary fields. Such incidents make us believers in "Life Commissions for Home Missionaries," with adequate pay from beginning to end.

To the foreign missionary has been accorded high honor and justly so. Would that we might have a service for the home missionary equal in solemnity and dignity to that of the American Board when commissions are issued to a group of young men and women who are starting across the seas.

Of necessity it has seemed that the only way possible in the commissioning of a home missionary was to con-

duct negotiations by correspondence —more rarely by personal visits. After graduating from the seminary, a young minister may turn his face toward some special and particularly difficult work, with no one beside the superintendent to wish him well, and with little in the circumstances to make him feel the greatness and the honor of the work to which he is now dedicating his life.

But we have not yet answered the question, "What holds the home missionary to his task?" There are many things in the home missionary task that would drive him from it.

First, there is insufficient support. As a rule, the home missionary is grievously underpaid, and in these days he confronts steadily mounting prices with a stationary salary and a constantly shrinking dollar. How he makes ends meet is more than we can tell. Taking specific cases, we find that many are so fortunate as to live where they can have a garden and a cow. But not all are so fortunate. There are regions where, far from having a garden, living conditons are more difficult than in a great city. This is especially true in the mining camps and certain mountain districts in the great West.

The problem is rendered still more acute when there are children in the home, and the question of their education presses. It is no wonder that many slip out to other occupations and try their hand at all sorts of things in order to attain the desired end.

During the difficult days just past, we have one home missionary whose son, fifteen years of age, during the summer vacation drove an automobile truck and hauled coal, work far too hard for one of his years. Another sent his daughter into a department store where the wage was all too small. Still another sent his young children to the beet fields, where instead of the play that should have been their lot in the growing years, they were compelled during the long hours of the day to toil at the hardest kind of work, but it was the only way to make ends meet.

More difficult still is the lot of the home missionary whose children have reached and are passing the school age and are not able to attend. These are not isolated cases, for as we think of the wide field, home after home rises in memory where problems such as these and more difficult still have been endured. There is also the isolation. In this far-flung line stretching across our country from Florida to Alaska, there are many places where for months at a time the home missionary rarely meets another minister. Because of inadequate salary he lacks books and magazines, and because he must do all of the work of the church, including that of the janitor, he lacks leisure to read and study.

So we ask again, "What holds the home missionary to his task?" The answer to this question may be briefly put as follows. It need hardly be stated that the fundamental reason is the same for all. He has heard the great commission to "go and preach the Gospel to every creature." But to the true home missionary the call comes strongest where the need is greatest.

I. We say, therefore, that *the compelling motive in home missions is the call to the heroic.* At the close of the Civil War, Rev. J. D. Davis went back to Chicago Seminary to complete his course. He had entered as a private and risen steadily from one position of responsibility to another, until at the close of the war he bore the rank of Colonel. At the end of the year, he graduated. He then sent word to the Home Missionary Society that he desired to be sent to the hardest and the neediest field in the United States. They sent him to Cheyenne, Wyoming. There he organized a church, built a house of worship and began the work of establishing religious foundations in what was then the wildest and most boisterous frontier city of the entire West. He and his wife built a parsonage almost

entirely with their own hands. The house is standing to-day. After two years of laber, Dr. Davis heard the call to go to Japan, where for forty years he rendered heroic service in the mission field. It was the call of a great need.

So all through the history of our home missionary work, the great need has urged men on. The neglected, the far-away, has acted as a Macedonian cry. Our hearts are stirred as we realize the abandon with which men have thrown themselves into the home missionary cause. The minister and his wife make their home among a group of people—it matters little where, whether in the needy section of a great city or on the remote frontier. Immediately there grow up the warmest of personal relations which constitute some of the most valued experiences of life. They get interested in particular children, in a class of neglected boys and girls. Hardest of all, but most compelling and perplexing, they discover parents who have little care for their children, who themselves hold low ideals.

We hear much of those ministers who shift from place to place; we hear little of those who remain at their task year after year. That pastor who has really experienced the joy of bringing the Gospel to homes that have been isolated and deprived of the spiritual touch which comes from the visit of a true minister, has experienced some of the richest joys that earth can yield. The home missionary's life becomes rich in memory. He can look back upon many a home where, were he permitted, he could go to-day and find the warmest kind of welcome. I have in mind, in particular, one home seventy-five miles from a railroad, across the ranges in Colorado. With the home missionary on that field, I drove toward that house one hot summer day just as the sun was dipping toward the western peaks. We saw children playing near the flat-roofed adobe cabin. Then the father and mother apeared. We received the warmest kind of a welcome and I noticed how the two little boys, perhaps eight and ten years of age, followed their minister about as he took care of his team and walked through the garden and into the orchard near by. That father and mother, both educated people who had had the privileges of religious services in a city across the range, counted the visits of the minister as simply invaluable in helping their children to form the right ideals. The pull in the opposite direction was so strong in that frontier community that no one can estimate the value they set upon the visits of this home missionary. Their little church could not exist were it not for the Society which had sent him there. About them were settlers representing many types of character, but among them all there were only a few who placed a real value upon matters of religion. Such a home as that is typical. It can be found in practically every sparsely settled section of this land. It is doubtful whether the church in that valley will be self-supporting within another decade. Possibly it will always be a home missionary field, but it is that type of work that calls the loudest. Where the need is great, the challenge is great. The home missionary becomes the "seer" who, looking into the future, realizes what the church will mean as the seasons come and go.

Home missionary societies always wonder how it is that men will stay in states where conditions are especially undesirable, where the winters are long and cold, or where exposure to heat in summer and cold in winter is severe. Yet, facing such unfavorable conditions, we discover that there is a loyalty on the part of the home missionary to the state in which he has found his work. He does not readily break away. It is the same loyalty that was in the hearts of the members of the Iowa Band, and later that held the men in the Washington and Montana bands faithful to their tasks. Such men have repeatedly refused calls to larger fields of labor.

Toiling through the years, they have built themselves into the fortunes of the entire county and state. Two brothers went to a new state, and after investing their lives there for several years one was called to a larger work outside. The inducements were great and the call insistent, but he decided to remain on a smaller salary in the needy field, that he might carry out his one great purpose, namely, to put his stamp upon a growing state.

Recently I met a group of ministers from beyond the Missouri River in South Dakota, who have been facing the discouragements and difficulties caused by the severe and long-continued drought. These men, with their wives, came to the association meeting with faces browned as from many days spent in the scorching sun. They had seen the water holes dry up, and even the springs had failed. Cattle had been shipped out of the country, and many families had been forced to move away, yet not one of these men spoke of leaving his work. They said, "If my people ever needed me, they need me now."

II. *The Call to the Heroic* appears not only when we view the individual field, but when we get *a broad vision of the task as a whole.*

(1). Not every home missionary goes up on the mountain top and views the kingdoms of the earth before he selects his particular place of labor; but increasingly in these days there are those who, thinking in world terms, realize the importance of the whole mighty enterprise. These splendid men are bearing heavy burdens without complaint. They are seeing visions and dreaming dreams like prophets of old. They are on the lonely prairies and in the sordid cities. They come from the schools as the young men look out upon a world in turmoil. They view the complexity of our civilization with its perplexing problems of city life and modern industry. They look upon the changing world and realize that unless its industrial and social problems can be solved in the light of the Gospel, the world has no hope. The members of the Iowa Band looked upon a continent to be explored, a wilderness to be subdued. Trails had to be made in the desert, streams had to be bridged, and the call to the pioneer spirit was clear and strong. Why should not home missionary bands be organized today? They would look out upon a nation with problems even more difficult than those heard of old. The far-flung line of our home missionary work today constitutes a most challenging frontier. Our large and self-supporting churches do not touch the most perplexing problems. The church in action against the forces of ignorance and evil in all its varied forms is the church working through its missionary boards.

The home missionary today who sees this larger task believes from the depths of his soul that the missionary post is the outpost in a battle that must be won, that we must save America to save the world. He believes that he is engaged in the most crucial task of this or any other day in America. The call of the heroic rings in his soul. Responding, he offers himself for home missionary work. It may be in an industrial center where many races meet and mingle. It may be in an isolated mining town of the far West or in a mill town of the rapidly changing South. Wherever it may be, he feels himself a part of the great whole. He finds himself dealing with a church, perhaps, that has small vision and little appreciation of its true mission. It is his to organize it, to give it vision and lead it to its task.

(2). The Community Church. It is hard to face the difficult challenge unless there is real hope of success. When the minister sees one after another of the agencies of community life in the hands of or being absorbed by those who oppose a religious program, he despairs. It is at this point

that the community church with its broad appeal, its sane program and its diverse activities, comes to his rescue. Conditions in town and country life are rapidly shifting. The community church has arisen to meet this changing need. Broad in its appeal, democratic, responding to obvious local need, such a church may become a uniting rather than a divisive force. It insists that the church shall be central in community life.

The fear has often been expressed that the various activities of the community church will take the place of the central message of the pulpit. Those who have been most successful in the conduct of community enterprises express *no such fear.* They believe that a renewed emphasis upon the spiritual values of life is the only thing that can save the world. They believe also that a broad application and appreciation of the fundamentals in religious education constitute the true basis of character building. They insist that a real appreciation of the particular problems of the community in which the church is placed will result in a program of activities that will reach old and young. The community church is a get together movement. It is a recognition of the underlying democracy and unity of all of life. Successfully at work upon such a program, how can a man fail!

In a sense, the community church resembles what has for a quarter of a century been called the institutional church, but there is an important difference. Too often the institutional church was a field in which a staff of workers did things for the people. The real community church is an organization in which people work with one another. There is a world of difference between the two principles of approach.

Responding, therefore, to the challenge of this difficult task, there has arisen a new type of home missionary. Because he has a real hope and program, he is full of courage, resourceful. He rejoices in his task and believes in his opportunity. He possesses the spirit of the old pioneer.

"Have the elder races halted,
Do they drop and end their lesson,
Wearied over there beyond the seas?
We take up the task eternal,
And the burden and the lesson,
Pioneers, oh, Pioneers!

"All the past we leave behind.
We reach out upon a newer, mightier world, varied world;
Fresh and strong the world we sieze,
World of labor and the march,
Pioneers, oh, Pioneers!"

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THE CONGREGATIONAL WORLD MOVEMENT

THE action of the National Council in Grand Rapids in voting to raise fifty million dollars for missionary and educational purposes within the next five years laid a heavy responsibility upon the commission appointed to carry out the task. At the meeting of this commission held at Chicago December 10th and 11th, nearly all the members were present and two full days were spent in the consideration of the important questions that came before the commission. There were present pastors of churches east and west, several prominent laymen, college presidents, and secretaries representing the various Societies.

It was interesting to notice that there was scarcely a man on the commission who took a prominent part in the naming of the goal of fifty million dollars at the Grand Rapids meeting. The denomination through its representatives laid the burden upon the churches. To this commission has been committed the heavy responsibility of carrying out the will of the Council.

They faced their task with resolution and confidence. Not a man among them minimized the weightiness of the responsibilities which they are carrying, but not one was ready to shirk the task now it is theirs. The

meeting was characterized by a deep sense of the importance of the task and by a great faith that it can be done.

Among the important decisions reached was that the subscriptions to be secured in the spring of 1920 in conjunction with the Interchurch World Movement before a one-year budget only. It is expected that adequate surveys can be ready by the latter part of 1920 or early in 1921. The goal set for 1920 is two million dollars from the churches and one million dollars to be secured from individuals for educational institutions, for the rehabilitation of the work of the American Board, for emergency needs in the American Missionary Association, and for the enlargement of the loan fund of the Church Building Society. Inasmuch as the Pilgrim Memorial Fund is under way in various parts of the country, it has been deemed advisable not to interfere with those special campaigns but to merge the Fund in the larger Movement by April 1st, 1920.

At the earliest moment, emergency needs revealed by the Survey Committee will be printed and distributed as widely as possible, so that the entire denomination may know the urgency of the present crisis.

Material already in the hands of the Survey Committee indicates the seriousness of the task which the churches are facing and the timeliness of this special appeal. A large part of the money to be sought will be absorbed in caring for work already in hand. The salaries of home missionaries must be increased or many of the men will be forced to give up their work. Teachers in mission schools are feeling the pinch of the shrinking dollar until scores of them are in despair. Church building projects are held up because of increase in cost of material. The emergencies which the American Board are now facing are well known to all the world. All feel that these pressing needs simply must be met. Several educational institutions are already back in the payment of salaries, with no relief in sight. In short, every dollar that will be asked for in 1920 is desperately needed. It is well that the Council in Grand Rapids recognized the crisis and launched out into the deep.

Among the important questions decided at this meeting was the one relative to the division of the fifty million dollar budget. It was the unanimous opinion that the Pilgrim Memorial Fund should be brought to at least eight million dollars, that twenty million dollars should be secured from individuals for educational institutions and church building loans, leaving twenty-two million dollars for current missionary budgets to be raised by the churches.

The committee charged with the selection of a Secretary to head the Movement, after most careful deliberation, brought in a unanimous recommendation that Rev. Herman F. Swartz, D.D., be apointed to fill this important place. It is doubtful whether a man could be secured in the entire fellowship who would be more acceptable.

The following were chosen as members of the Executive Committee to act for the commission: W. E. Bell, New Jersey; G. L. Dunham, Vermont; L. T. Warner, Connecticut; C. S. Ward, New York; William Knowles Cooper, Washington, D. C.; Arthur Perry, Massachusetts; Charles S. Bates, New Hampshire, Pres. Mary E. Woolley, Massachusetts; Mrs. Williston Walker, Connecticut; Mrs. Ernest A. Evans, New York; R. H. Potter, Connecticut; Shepherd Knapp, Massasachusetts; H. J. Chidley, Massachusetts; R. E. Brown, Connecticut; L. T. Reed, New York.

It was voted also that the ranking secretaries of the mission boards, with Dr. Herring and Dr. Fagley, be asked to sit with the Executive Committee in advisory capacity without vote. The next meeting of the commission will be held in Chicago in connection with the Midwinter Meeting.

FOCUSSING A COMMUNITY

By Rev. Alfred Morris Perry, Granby, Conn.

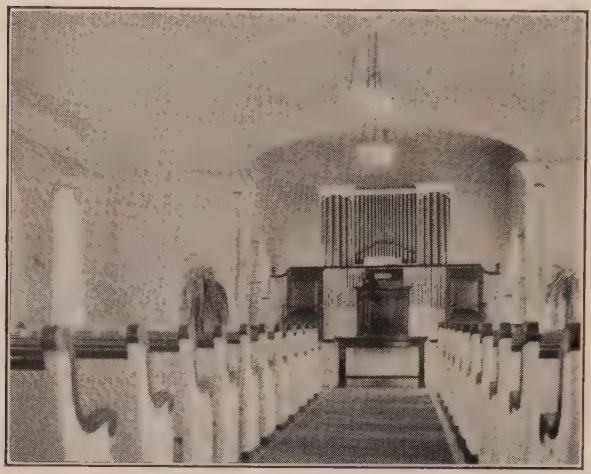
WHERE do the boys in your town spend their evenings? At home? Not if they have all the social instincts of the normal boy. Where does the bunch hang out? Is it out behind the barn or on the porch of the village store? And the men—is there any place for them to gather when working hours are over, and in the long winter evenings? Must the store serve them, too, or can a better place be set aside to which they will naturally gravitate, and where they will feel at home? Is it possible even to bring their interests to a focus about the church?

This was one among several like problems which faced the quiet Connecticut village of Granby, and to the solution of which the South Congregational Church has set itself. The church was established nearly half a century ago to meet the problem of a village life all too little affected by the influence of the mother church, two miles distant and within the bounds of another community. Its first house of worship, too, was a further step in the endeavor to focus the community vision upon the church and the ideals for which it stands. This edifice was an ungainly, two-story building, originally the village academy, the lower floor of which was devoted to religious purposes, while the upper floor not only contained a hall for secular entertainments but housed the village library as well, while the basement served for the social rooms and kitchen of the Ladies' Aid Society. The service which this building rendered to the community remains still untold, and can only be guessed from the genuine grief, which in spite of its lack of beauty and its obvious inconveniences, was felt all through the village when it was burned to the ground one windy January afternoon three years ago. Yet, though the blow fell heavily, the embers were scarcely cooled ere church and community both were measuring their ideals and reckoning up their resources for another step in the focussing of the community life.

SOUTH CONGREGATIONAL CHURCH, GRANBY, CONN.

The village which nestles beneath the stately elms of Granby Street is not entirely rural in character, for though the principal occupation is agriculture, tobacco being the crop best adapted to the light soil, there is also a suburban element, including several sons of the village who cling to the old home even while profession-

al interests draw them daily to the city. The community of which the



INTERIOR OF THE CHURCH

village and the church are the center is not large, embracing in addition only a small neighborhood center a mile to the west, and another near the railroad a like distance eastward, scarcely one hundred and twenty-five houses, all told. Commercially, however, the village is the center of a much larger area, some six to eight miles in radius, and the homes along the elm-shaded street have much of comfort; yet there are none really wealthy and class distinctions are of the faintest. The village has all modern improvements, including its own water supply and sewer system, and electric street lighting. There are no manufactories. Under local option prohibition in the town has been enforced for nearly two decades, and though there is a license town but three miles distant, moral conditions in general are excellent. The church is not only the sole religious institution in the community, but also the strongest and most permanent organization, so that upon it largely falls the burden of developing and directing the common life.

With such resources, not greater than those of many another village, and with such a responsibility for leadership, the church faced the problem of rebuilding, bearing always upon her heart the vision of a broader community service, yet fearful of her ability to fully supply the growing needs. At this juncture, however, came the gift of a library building to be erected as a memorial to a former resident and life-long friend of the town. This proved to be the decisive factor in shaping the plans, and with some further discussion, it was determined to undertake the establishment of a complete community center, where all the common needs of the village, social, educational and recreational, should find their satisfaction about the focus of the church and under the shadow of her eaves. Additional land was

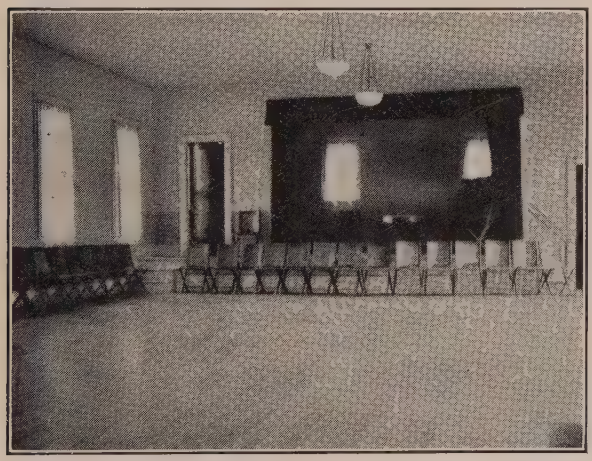
THE COMMUNITY GROUP

therefore secured, and the whole community, churched and unchurched alike, united in subscribing the funds for two additional buildings of the group. The three buildings — library, church and community house, were completed a year and a half ago, and have already justified the hope in which they were designed.

The church, which is placed at the focus of the group, by its Colonial simplicity and beauty serves not alone to express the religious aspiration of the people, but also stands a concrete embodiment of esthetic ideals. It is alike a criterion of good taste in things material and a constant testimony to the beauty of holiness. It is a building about sixty by thirty-five feet in size, with a bright, cheery auditorium seating comfortably some two hundred people, a good pipe organ, and a pleasant anteroom beside the vestibule. The high, well-lighted basement is used for the Sunday School sessions, and class-rooms may be arranged by the use of temporary folding partitions.

THE COMMUNITY HOUSE AT GRANBY

Immediately to the south of the church along the village street stands the Community House, a somewhat plainer building, which affords a hall some thirty by forty-five feet in area, with a well-appointed stage and small dressing-rooms at one end. Furnished with chairs this hall will seat over two hundred, or it may be quickly cleared to leave the floor open for other purposes. In the basement below there is a kitchen with all modern appointments and a dining-room at whose tables seventy to eighty people may be seated with comfort. This building is entirely separated from the church, insulated by some sixty feet of open lawn and is largely devoted to secular uses, save for the traditional "love-feast" by which the Ladies' Aid raises funds for the coffers of the church. It was, in fact, erected in some considerable part with funds contributed by the unchurched portion of the community; but the title and control are vested in the church as being at once the most permanent and responsible institution in the town and the inspiration and mainstay of the undertaking.



INTERIOR OF COMMUNITY HOUSE

To this group there is now being added a fourth building, the village schoolhouse. This will remain, of course, in the control of the town, but it had its place in the original plan for the community center, and the land on which it stands was set apart for this purpose. It will at present accommodate but two rooms, but it has been so designed that additional rooms may conveniently be added, if the contemplated consolidation of several school districts should be effected. About it the church still holds some two acres of ground, which it is proposed shortly to fit up as a playground, with baseball diamond, volley ball, etc., not for the school only but for the whole community.

The cost of such a community plant has not been inconsiderable: the church cost some $20,000 and the Community House nearly $10,000; and while the Library was a gift to the village, its cost may be estimated at between $8,000 and $10,000 with furnishings. It was found possible, even while largely oversubscribing the quotas for Liberty Loan campaigns and patriotic drives, to raise the larger part of the amount, and with only a year's use of the buildings no one regrets the expenditure. The library in its new quarters renders double the service that the old library could give, and the Community House has already quickened the community life and given it a new sense of unity. At the center of all these activities, the motive force and directing spirit within them, is the church expressing the religious life of the community.

It is not upon the physical equipment, however, that the emphasis rightly should be placed, no matter how inspiring in beauty, how convenient in plan, how inviting in furnishing. Granby was able to do much even with its old church building, crowded and inconvenient as it was, but new facilities have brought new inspiration and a broadened and enriched civic program. We must consider therefore to what actual use the community plant is being put.

The question of what actual benefits are derived from the Granby community center may best be answered by a review of the first year's activities, which will show how fully the entire life of the village has already come to center in the buildings about the church. The church building itself may be passed over with a word, for it is used almost exclusively for the religious services of worship and instruction, other public entertainments being better accommodated in the hall of the Community House. Even in the ordinary religious services, however, the needs of the community are borne in mind, emphasis is laid on congregational participation in the exercises of worship, and the appeal to ear and eye is broadened to include a number of special programs through the year, designed not only to entertain but to inspire, occasional Sunday evening organ recitals, and even the use of dramatics in the form of pageantry.

The Community House is used fully as much as the church building. The monthly suppers given by the Ladies' Aid Society are given there, and these still form the backbone of the social life of the community, since nearly all who attend remain through the evening, the older folk to chat with their neighbors and the younger to play games. Young and old are brought together as never before, and mingle freely and without restraint—an inestimable boon to the parents who are anxious to understand their children. The building has been used in many other ways—for rallies for the patriotic drives of a year ago, for exhibitions by the Boy Scouts and Girl Scouts, for exercises of the public schools, for entertainments of all kinds, including motion pictures, for the meetings of various civic organizations, and for the work of the local Red Cross auxiliary. A street carnival upon the lawn on July 4th proved to be profitable socially as well as financially. To all such organizations alike the hall is available at a small fee designed

to cover the cost of heating and lighting.

The Library is open under the charge of a librarian two afternoons and one evening each week during the warm weather, but during the winter this is reduced to a single afternoon and evening. The basement club-room is always available on short notice for informal gatherings, and it has been used for smokers by one or two of the local men's organizations, for the meetings of the local branch of the county Young Men's Christian Association, and is beginning to attract the men who formerly spent their evenings at the store, but now are meeting there for a game of cards. The need of some such smaller club-room in the community plant is fully demonstrated.

Thus has the community plant already demonstrated its worth, not alone in focussing the community life at a center where the inspiration of higher things may be felt, but even in deepening and broadening the stream of that life. Yet Granby's civic program is still far from reaching its full realization, and present activities should be supplemented at many points. The educational facilities ought to be multiplied, to include an agricultural institute, lectures and a forum for the discussion of topics of practical interest, and a greater development of the musical interests of the town in concerts, recitals and community sings. The recreational and social needs of the young men ought to be met by the speedy improvement of the proposed playground and the further development of the work of the Young Men's Christian Association; and the community center must reach out to carry American language and American ideals of living to the foregn settlements at our doors, which can never be brought to the center itself. Thus there is hope of attaining a fully rounded civic program that shall bring to its fullest development every life in the community; but at the foundation of it all there must be also the evangelistic program, which shall interpret the religious meaning in all our activities and deepen the loyalty of every heart to the things of the spirit, which alone are able to give life.

The question will no doubt be asked, what has the church to do with all of this? May she not better stick to her own task of preaching the Gospel? It must, indeed, be conceded that if the religion of man is a thing apart from daily duties, if the life of the soul goes on in a vacuum where the winds of chance and the changes of environment do not affect it, then, but only then, are the matters of the community life of no concern to the church. But human experience has taught us otherwise; has revealed to us how intimately health of body and health of mind are bound up with health of soul; has demonstrated how largely the motives of men are swayed by the environment in which they find their expression. The church of Jesus Christ stands and shall ever stand for the hand of God in human life; but it may never forget, since the challenge of the apostle. "Know ye not that your body is a temple of the Holy Spirit," that there is no phase of human life about which the Divine is unconcerned. The church that would cast out the demons from human society must, if it be true to the Master's teaching, take thought lest when the house is swept and garnished it be left vacant for demons yet more terrible to enter in.

In her devotion to the activities of the circumference, however, the church will not forget the center upon which they focus. The spirit of worship she will foster the more earnestly, as it is the spring of the spirit of service. The sound body, the informed mind and the sensitive spirit she will cultivate, assured that such are the gifts most fit to glorify God and to minister in His service; but she will remember always that all service is to Him, and she will keep foremost in her sight the vision of her Maker and Lord.

AN OBJECT LESSON IN AMERICANIZATION

By Rev. A. J. Moncol, Holdingford, Minn.

WHEN I came to Minnesota ten years ago it seemed to me that our Slovak people in Pennsylvania and other states should be encouraged to settle here as farmers. I agitated the movement in both the secular and religious papers, but I was not very successful, especially among our Slovak converts. Some of my own church members did not favor the plan, thinking it was impossible for farms to increase in value in ten years from thirty-five to one hundred dollars an acre. Indeed, some farmers laughed at me when they read my articles in the Slovak papers. Today they are not laughing, for our farms have increased in value to two hundred dollars an acre. I am truly sorry that this is now a lost opportunity for my people, but the cost of land has risen to such a degree that the Slovaks can no longer even consider it.

A REAL ADDITION TO ANY COUNTRY

Among those who decided to take my advice eight or nine years ago was John S. For five years preceding his settlement in Minnesota he had worked in the Westinghouse Electrical Plant in Pittsburgh. When he came to this country he had neither money nor friends, nor did he know a word of English. According to some extremists he would have been considered a person who should be sent back to his native land. He was, however, a born mechanic, and soon his self-reliance and mechanical skill brought about his promotion. He sent for his wife and two little children. For a time after their arrival they lived in a rented house, but John finally purchased a lot on which to build an American home. But about this time his health began to fail, and having read my articles on Minnesota in *The Narodne Noviny* of Pittsburgh, he decided to come out and see me personally. He called on me and I at once began to look for a farm for him. We found several improved farms, but the prices were high and his cap-

ital was small. He decided upon unimproved land. Some people laughed at him, and said he would not remain long on such a farm, but at last we found just what he was looking for—one hundred acres of swampy timber land. Around it were living a number of Swedes, Danes and Germans who had not a good word to say for the purchase. Yet my newcomer decided to try it, although I myself had

"HE INVENTED A MACHINE FOR ROOTING OUT STUMPS"

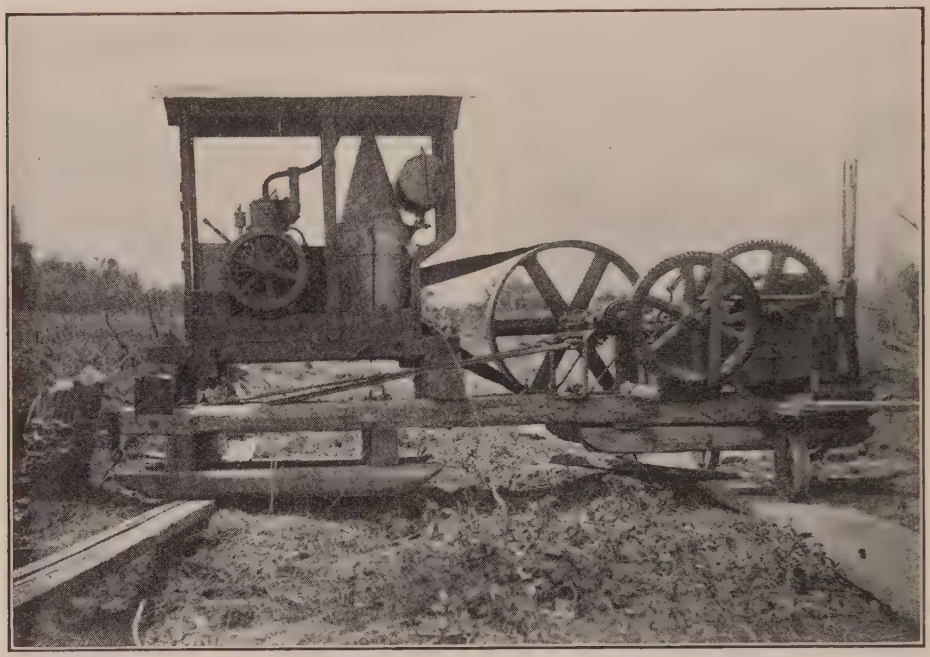
some doubts as to the wisdom of his decision.

He went back to Pennsylvania, and within two weeks was again in Minnesota, with his wife and little ones. I helped him to buy a horse and cow and found two young Slovaks who went with him to his new place and helped him to build a house. Of course, John was the chief carpenter.

When they moved his wife was very pessimistic over the venture and soon wanted to go back to Pennsylvania. John, however, cared nothing for what was said about him or his farm, and he faced all difficulties in a very manly fashion. His health began to improve, and that encouraged him greatly. But although he had paid only twenty dollars an acre for his property, he was entirely without money after the purchase. Money had to be borrowed in order to buy stock, and in addition he purchased a six-horse-power engine, which seemed ridiculous to his neighbors. He was silent through all the criticism, and I was wondering what he was going to do with his small engine on unimproved land, but with it his success began. He worked wonders with it. Instead of buying an outfit for rooting out stumps, he invented and made one himself. He picked up the wheels at an old sawmill, and the finished product was a really up-to-date piece of machinery. His wife does not speak English and her neighbors are mostly Danes and Swedes, from whom she can not learn the language of her adopted country. Yet I think she has become a wonderful American. She has helped her

husband turn a useless and swampy land into a real paradise.

One curious fact about John's coming to his farm was that all his neighbors were afraid of him, calling him a "foreigner." They all wanted to sell their farms because a "Hungy" had come to live among them. But now John is boss of the engine and the crew. Every winter his Swedish and Danish friends beg him to come and saw wood for them, for, as they say, he does his work well and honestly. John, however, does not care to do this work except occasionally. He says, "I love my farm and there is always plenty to do on it."



THE ENGINE AT REST

When John first came among us he was not very pious. He was a strict socialist, although not a radical one. I trusted him, however, for I noticed that he was an honest and a moral man. No man or Christian has shown me more respect and kindness than this same John. I have baptized his two children, and he wants his oldest daughter confirmed in our church. He is not yet a member of our church, yet he is with us, helps support us and comes occasionally to our services. He greatly appreciates whatever the writer does for him, and this is the best reward a missionary can have.

John serves as photographer in many instances, Danes, Swedes, Germans and Slavs coming to him constantly to have their pictures taken. He repairs automobiles, and his neighbors have urged him to give up farming and open a garage, but John loves his farm and clings to it, although he is always willing to repair automobiles when the local garage man cannot do it. With his small engine he grinds food for himself and his neighbors. He can also split wood with it, in fact there is very little to bo done on a farm that he is not able to accomplish by means of his inventions. Has he not been rewarded for his perseverance and hard work? Eight years ago he paid two thousand dollars for his farm; today it is worth twelve thousand, and further increase in value may be expected.

INTERESTING THE YOUNG PEOPLE

By Rev. W. L. Zabel, Vancouver, Wash.

ON May 8th and 9th the spring meeting of the Columbia River Association was held in our church at Vancouver. It was the first meeting of this Association in three years; the program was an excellent one, and many people heard the inspiring addresses of the conference.

The local post of the G. A. R. accepted an invitation to come to our church for the Memorial Sunday services, and the veterans brought with them the Boy Scouts, World War veterans, Spanish War veterans, the ladies of the G. A. R., the Woman's Relief Corps, the Daughters of the American Revolution, and the ladies of the Spanish War veterans. There were probably two hundred and fifty guests who assembled and marched in proper form. The entire attendance on this occasion was about four hundred. The writer preached the sermon, using the subject, "Lest We Forget."

The baccalaureate services of the Vancouver High School were held in First Church Sunday morning, June 15th, and were well attended, the pastor of the Baptist church delivering the sermon.

On this same date, June 15th, and the two days previous, the State Convention of the Christian Endeavorers for the southern section of the state met in our church. The program was a good one, and the last days were marked with unusual special and spiritua' blessings. In the evening a union service was held, bringing together all the churches of the city, all uniting in observing Holy Communion. About five hundred people attended this service.

Our Children's Day services were held June 22d, and an excellent program was given. Flowers were at their best, and the decorations were very fine. A children's consecration service took place at the close, when two baby boys were consecrated and received Christian baptism.

A GROUP OF BOY SCOUTS

Our troop of Boy Scouts is growing in numbers continually. On Friday evening, April 25th, one of the business men gave the boys a luncheon. Forty-six Scouts were present besides several business men who are interested in the boys' work. After the "spread," a musical program was given and addresses delivered. On Sunday, May 26th, and again on May 30th, the Scouts aided the G. A. R. veterans in their services. June 1st another troop of Boy Scouts was organized in the city. National Boy Scout Week was observed in Vancouver, the writer being made city chairman of the drive, and about one hundred memberships were secured. My own troop has a bugle corps which is beginning to do some good work. The troop has also a drum corps. The boys kept excellent time in the parade on July 4th, on which day our troop was invited to participate and to compete for two prizes, one for appearance and one for the best decorated auto. They were assigned to Section 6 in the parade to compete wtih the Y. W. C. A. Camp Fire Girls, Girls' Reserves, and Red Cross. The boys were awarded both prizes.

CAMP FIRE GIRLS IN FOURTH OF JULY PARADE

The parade was witnessed by over two thousand people.

In the month of May, an announcement was made that a group of Camp Fire Girls would be organized. On the first evening over fifty girls were present and expressed a willingness to become members. Immediately our difficulty was to find guardians for all the girls. We found five. More girls continued to come, and by the fourth week over one hundred

BOY SCOUTS—A FINE SHOWING

girls, aged twelve to eighteen, had signed up for membership. Then some of the guardians, because of a change in their personal plans, found it necessary to withdraw, and I was left with only two guardians and a girl of sixteen for the Blue Birds. Of course the numbers fell off rapidly, but I have recently secured a leader for one of the groups of girls who, though without a leader, were so enthusiastic that they had kept their group intact until a suitable leader could be found. On July 4th the girls took part in the parade and were assigned to the same section with the Boy Scouts, Y. W. C. A.'s, Girls' Reserves, and Red Cross. The picture shows the Camp Fire Girls as they appeared on parade.

Our Ladies' Auxiliary has met regularly at least every two weeks and has had several outings, usually spent in Peninsular Park, Portland, or one of the pleasant places in Clarke County. The membership has increased to twenty-eight during the past quarter. The ladies helped to the best of their ability with the spring Association meeting, providing for the delegates and serving the luncheon.

All these activities are producing a vital interest in the church, and people are beginning to respond to the spiritual as well as social appeal. Generous interest has been directed to financial problems. We have some tithers, and others are giving generously by the weekly envelope system. About thirty scholars are using the weekly envelopes in the Sunday School. Some of the boys are beginning to respond to the influence of the spiritual appeal. Six of them, while together with me in my study, signed a definite pledge, each with his own hand, that he would take Jesus Christ as his example and Saviour, to help him to be manly, to be clean in mind and body, and to take a definite stand against evil as he understood and saw it. Some of these boys will unite with the church at an early date.

The work is beginning to have real standing and we are looking forward toward obtaining some worth-while results as the months go by.

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THE GENERAL MISSIONARY—A PRESENT HELP IN TIME OF NEED

ONE of our General Missionaries in North Dakota writes that since his return from the National Council in November, he has been over almost every mile of territory in his district, only the stub ends of two branch lines being missed. He has been on the ground at fourteen different points and visited with pastors or workers in all but one of the twenty-seven places under his care.

A readjustment was necessary at Beach, much to the regret of the people. Sentinel Butte, after making every effort to prevent it, will be pastorless until another crop season, the pastor and his family removing to Beach. He will continue with the congregations at Rocky Butte and Medora, and Sentinel Butte will have an occasional supply, while help will be given in keeping their Sunday School and Endeavor Society from lapsing. The union of these two fields was made absolutely necessary by the loss of crops, forced sale of live stock and the early cold and snow, beginning this year on October 19th. Several of our people have been losing heavily for the past four years. What it will mean to these pioneers when they can have a pastor and church services without being almost entirely dependent upon the crops for religious privileges!

It is high time that the Church stopped telling men and women what they will get by being followers of Christ and concentrate on what they must give if they are to be his disciple in deed and in truth.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF NOV.	Av'ge five previous years	4,469.36	2,494.92	6,964.28	1,462.89	5,501.39	7,132.15
	Present year	9,390.52	2,583.59	11,979.11	1,981.47	9,997.64	3,063.32
	Increase	4,921.16	93.67	5,014.83	518.58	4,496.25	
	Decrease						4,068.83
FOR EIGHT MONTHS FROM APRIL 1	Av'ge five previous years	44,391 68	17,195.89	61,587.57	17,553.32	44 034 25	91,819 72
	Present year	64,268 58	20,276.32	84,544.91	19,746.37	64,798 54	67,627.15
	Increase	19,876.90	3,080.44	22,957.34	2,193.05	20,764.29	
	Decrease						24,192.57

Matured Conditional Gifts (8 months) 25,250.00. Last year, same period, $900.00.

FURTHER ENCOURAGEMENT

The report for the month of November indicates an increase in every column except legacies. The increase this month over the average given for five years is most encouraging. More encouraging still is the average for eight months from April 1st, the increase in contributions from the churches being $19,876. The increase from State Societies is $3,080. It is encouraging also to note that during the eight months there is available for national work $20,764 more than the average during the five previous years. This additional amount makes possible an extra expenditure the Home Missionary Society has undertaken through the Department of Evangelism, increases in salaries, and the appointment of Directors in the Departments of Rural and Foreign-speaking work. This increase is especially timely in view of the steady increase in the cost of living.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent. or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent, or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent, or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

"Happy New Year" to all our churches and pastors! May this Tercentenary year just opening be the most successful and useful year in the history of our six thousand churches, honoring the Pilgrim Fathers by newly exalting the principles and ideals for which they stood.

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We are much interested in the church bulletins or calendars, which are sent to us at headquarters. They often bring to us a very stimulating message. We give a few excerpts that we may pass on to our wide constituency some of these terse and telling statements.

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"Our Church Ideal—a sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a power for God throughout the world; and an unfailing spring of inner refreshment and strength, free to all who come."—*First Congregational Church, Tucson, Arizona.*

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"Men of all creeds and persuasions are welcome to this church. We accord to all the right to their own beliefs, and regard it the privilege of all to differ from us. We place less emphasis on the incidental differences which separate men than on the fundamental agreements which unite them. We do not claim any monopoly on God and heaven, goodness and truth. Our platform is broad and our spirit is tolerant. In our judgment all religions are broken echoes of the truth, and whoever does the best he can, and makes the most of himself, cannot go far wrong."—*First Congregational Church, Rapid City, S. D.*

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"Our Aim: To bring joy to children; guidance and high ideals to youth; encouragement to men and women in the stress of life; the kindliest ministry to the old and sick, and by a common loyalty to realize here and now the Christian ethic—'Living well with one another according to Christ.'

"Our Creed: I believe in the Fatherhood of God and the Brotherhood of Man. I believe that Jesus is the Way, the Truth and the Life. I believe in the clean heart, the unworldly life and the service of love that He taught and exemplified. I accept His spirit and teaching."—*Plymouth Congregational Church, Oakland, Cal.*

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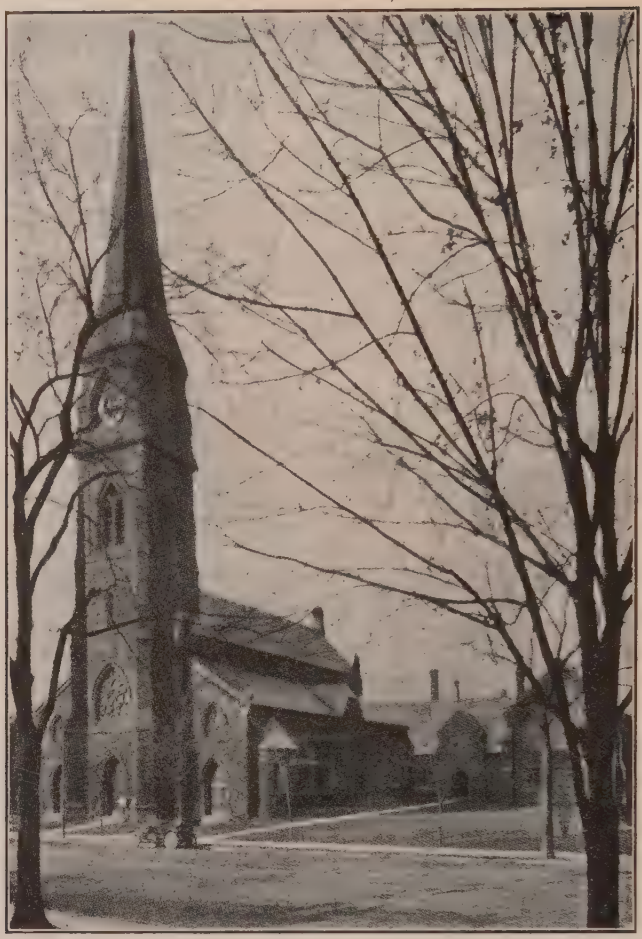
"A Model Church: One in which each member is striving to live a right life, as God reveals to him right and duty. One in which there is entire unity, such that the people come up as one man to the help of the Lord against the mighty. One that reaches and helps the people of the community, and wins souls into the kingdom. One in which each member is a working partner. Are we making ours such a church?"—*Geddes Congregational Church, Syracuse, N. Y.*



ASYLUM HILL CONGREGATIONAL CHURCH, HARTFORD, CONN.

SOME ARCHITECTURAL STANDARDS *

By Rev. Frederick T. Persons, Bangor, Me.

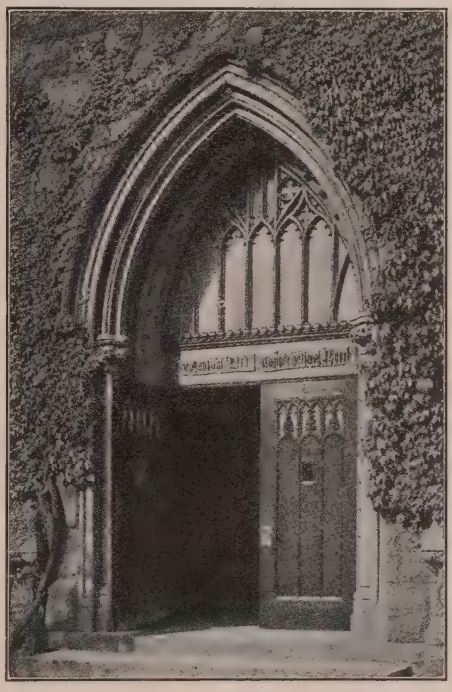
RELIGION has always found one of its higher expressions in architecture. Open any architectural history, and you will find that ninety per cent of all buildings illustrated are religious buildings. In all the greatest periods of the church, architecture and worship have gone hand in hand. But in our own day, this great truth has been largely lost to sight. The church has neglected this expression of her life. The subject of architecture has received little or no attention in our divinity schools, and our leaders have devoted themselves to more practical matters.

The purpose of this paper is to stimulate an interest in the subject, to make a plea for a nobler architecture, and to suggest certain standards that ought to prevail among the churches of our order.

The architectural history of the Congregational churches is bound up with that of the other religious bodies of America. For about two hundred years, we had one generally prevailing church plan. It was that of the rectangular building. In New England it was generally called the

*Address given at the meeting of the Church Building Society held in connection with the National Council at Grand Rapids, Mich., October 27, 1919.

"meeting house." This building throughout the eighteenth century, underwent a gradual development as to general arrangement, decorative scheme, and other features, till it culminated at about the turning of that century in the Georgian Colonial. This structure had its well-known prototype in the mother country; but because they built of wood, while the London churches were of stone, and because of certain contributions coming from the native genius of the American builders, they may quite properly be said to have created a new style. This period, from about 1780 to 1820, is the greatest epoch of American architecture, and the "Colonial" then produced may reasonably be described as the only true American style.



ENTRANCE ASYLUM HILL CHURCH

The decline of this great movement came rather suddenly. The old rectangular plan persisted, but during the 20's, 30's, and 40's, it assumed Greek details, influenced by the American editions of Stuart and Revett's "Monuments of Athens." Before it disappeared altogether. it assumed Romanesque and even sometimes Gothic details.

Real Gothic was first built in America by Richard Upjohn in Trinity Church, New York, in 1845. The style became popular at once, Ruskin's "Seven Lamps of Architecture," adding its influence to the movement.

This is a very rough outline of the architectural history of America till the close of the Civil War. And it is with the period since that date that we are chiefly concerned, since the vast majority of existing church buildings belonging to our order fall in it.

Church building among Congregationalists during the past fifty years has been marked by certain distinct characteristics. One is the frequent alteration of old buildings, in which they are often hopelessly put out of type by the destruction of their more worthy features, and the introduction of incongruities. The other is the erection of new buildings of many forms. Buildings have been erected in which much attention is paid to acoustics, lighting, ventilation, seating so as to insure an unobstructed view of the preacher. These buildings are often very ambitious of effect. But on the whole, they are buildings which lack that something that differentiates between the mere auditorium and the house of worship.

Now, out of this period of experimentation and extreme eclecticism, we seem to be emerging and to be moving in the direction of a new architecture. What is it to be? Not a denominational style. God forbid. And not any one style—the principle of eclecticism is too firmly established for that.

To illustrate what I mean, I would recommend a careful examination of the "Annuals" of the Church Build-

ing Society for the years of 1917 and 1918. Here are presented pictures of recent church buildings of our order to the number of about two score. If these buildings are carefully studied, the conclusion that will most probably be reached in a majority of cases is that the churches best fulfilling the higher requirements of the house of worship are those that reproduce most nearly the best things of the great styles of architectural history. Mr. Goodhue's splendid church in Montclair, New Jersey, in the Thirteenth Century style of central France; the church in West Newton, Mass., the Chapel at Williams College, and Plymouth Church, Chicago, presenting different phases of the Gothic; the churches at Williamstown, Mass., and Old Lyme, Conn., in the New England Colonial, are illustrations in point.

But the new church architecture will not be confined to the two styles mentioned, the "Colonial" and the Gothic. Each of the historic styles at its highest will find a use. In an old eastern town, full of Georgian houses, the Colonial will always be in place, but in the newer towns and cities some phase of the Gothic will be more appropriate. Even the basilica which is being successfully revived by the Roman Catholic Church will occasionally be used. The same may be said of the Romanesque and the Byzantine, while various phases of the Renaissance will meet the needs of certain communities. This is particularly true in the South and West, where the Spanish churches and missions will suggest appropriate models for modern churches.

In our use of the great styles, there should be one guiding principle. It is comprehended in the term "translation." A translation in literature is the carrying over of a masterpiece from one language to another, so that its essential qualities are preserved in the new tongue. A translation in architecture is precisely the same thing. A classic example of this is Trinity Church in Boston, where Richardson has given us in a noble building adapted to Protestant worship, a translation of the Romanesque of southern France and Spain. The Old Lyme church is a *copy* of a building previously existing on the same site. And copies have their place, but Mr. Cram's new chapel of Wheaton College, and his Second Church in Boston, are *translations,* the first from the New England Colonial ,and the second from the Florentine Renaissance. Both these buildings deserve our careful attention.

A criticism on many a church building of the past few decades is that it is neither a copy nor a translation. But if it bear any relation at all to the great religious styles of the past, the best that can be said for it is, that it is but an impressionaistic *paraphrase.*

Here we are to begin. We must not be ambitious to take too long steps at first. The new architecture will come, but it will evolve slowly out of the old. Just as the soundest modern theology represents, not an utter break with the old, but an orderly process of evolution, so with church building. The functions of the sacred edifice have broadened somewhat, for

"New occasions teach new duties"

But the great fundamental needs of the soul for a temple of worship remain, and we shall not get a good and satisfying church architecture if we wholly abandon the models that the great periods have produced.

I would commend to your attention a recent work entitled "American Churches" published by the American Architect Company. It presents in two artistic vloumes more than fifty churches built in the past few years by leading architects. They represent all the great styles, and belong to a number of denominations. Those of especial interest to us, are the following Congregational churches: The Second Church in Lynn, Mass., the Skinner Memorial

Chapel, Holyoke, Mass.; the restored Asylum Hill Church, Hartford, Conn.; and the Chapel of Western Reserve University, all in the Gothic; the First Church, Riverside, California, in the Mission Style; and the churches in Danbury, Conn., and Flatbush, N. Y., in the early American or "Colonial."

All these buildings partake more or less of the nature of "translations," but they preserve the best features of the great style and at the same time are well adapted to modern use. In all cases, objectionable theatre and "auditorium" features have largely disappeared. In some of them, the symbolism of the chancel is made prominent. They are houses of worship, designed by men who know how to express that purpose in wood and stone. This work should be in the hands of every minister and many laymen.

I know it will be objected that the churches shown are mainly very expensive buildings. But the principle which they illustrate is capable of application in any material and on a less expensive scale.

The following are in brief compass some of the "standards" which the writer would suggest for the guidance of future church builders:

Old buildings if repaired should stay in type.

As a church is to be a permanent monument, none but the best architects should be employed. They should usually be *church* architects, and not general practitioners. If possible, the architect employed should be a specialist in the style adopted.

A man or woman whose sole stock of architectural knowledge consists of a prejudice against "posts in the auditorium," is not a suitable person to have influence with a building committee.

We can never get a good church architecture with purely utilitarian standards.

A desire to outdo some showy rival church will never produce a satisfactory church building.

Putting the decorative scheme of any of the great styles on a mediocre or utilitarian building, is *not* building in that style.

There is no short-cut to a good architecture. It will be a long slow process of education. Clergy and people alike must share in that process.

A new architecture, representing the religious needs of the new day, will undoubtedly come. To deny this brands one as a hopeless reactionary. But as we move toward it, we must observe the great law of all human development. We must take up the work of the various building eras where the masters laid it down. We must learn the great lessons of the past. We must resolutely reject their mistakes. But if we build firmly on their excellencies, there is bright hope for a noble architectural future for the American churches.

FRONTIER EXPERIENCES AND POSSIBILITIES*

By Mrs. Henry E. Harned, Cedar Rapids, Ia.

SEEING for one's self is a most convincing experience, and I cannot hope to inspire anyone as I have been inspired myself on a swing round the western half of our country.

Starting at the great gateway of the Southwest, the Union Station at Kansas City, I met in the large crowd one of the splendid citizens of Detroit. He had at one time lived on the prairies of Kansas. His parents had come directly from Poland, through Kansas City, to the new farm in Kansas. One of the little home missionary churches, which had been made possible by a grant of the Church Building Society, was the

*Address given at the meeting of the Church Building Society in combination with the National Council at Grand Rapids, Mich., October 27, 1919.

one beacon light in a strange land. No one can estimate the value of the sacrifice of those who ministered in that houes of God. This one man represents his God and the ideals of America, as he works among the New Americans of Polish birth in Detroit. How he contrasts with that other Polish immigrant boy, who received his training in a hall connected with a saloon under a red flag, and did his deadly work in Buffalo when he fired the shot which made a martyr of our beloved McKinley! The little church is not a strong church of Kansas today, but it has made strong men for the nation.

Out across the boundless prairies one has varying emotions. On a post card I wrote to Mother, "It did seem as though God had taken a rolling-pin to flatten it out so." The little homes of the Panhandle of Texas look extremely lonely, and I live over again the thrill which a little Congregational Church, which had but recently been built, and which the women have adopted as they have their homes, gave me as I entered it. How the mothers and children had transformed it for their Harvest Supper!

There had been a drought for two years, and it seemed as though Thanksgiving would be impossible. Dry weeds and paper flowers might not be your choice of decorative material, but I defy anyone to find anything more in keeping with their experiences. Flowers of hope never inspired me more. One of the mothers, who took me into her tiny home, was never at any moment doing less than nine things at a time. I asked her how she kept up the pace. "The faster I work, the sooner Sunday comes, and then I get such a flood of new courage."

Are you not glad that we had vision enough to put there that little beacon light of a Congregational church?

Down in Arizona the September sun nearly spoiled my trip. It beat down on the tin roof of a missionary's shack until I felt that the temperature of the outdoors was increased several degrees. The little town knew the warmth of the Christian atmosphere of that home, but the occupants of that little dwelling were suffering from lack of home privileges.

Can we afford to lose this man and his wife by failing to provide the parsonage so much needed?

The great Northwest was like a great hive of commercial enterprise. What spirit of adventure and daring everywhere! Especially along the newly developed railroads. The accommodation train stopped at a fifty foot sign in a great valley of Montana. Nothing but the huge sign in sight, and on the sign, "Welcome to Our City!" All plans for the laying out of a manufacturing center were there and your mind's eye could see it. In another "town to be" the sidetracked freight train offered hotel accommodations, and also the audience-room for the settlers of the arid farms about. Never was there a more inspiring meeting than which the helping hand of our denomination, the Church Building Society, offered to finish paying bills on the proposed little church home for the homesick pioneers.

Witness the dedication of another little Montana church. A college graduate from Iowa was my hostess. The guest was almost too large for the space afforded in the crowded little shack. Two little tots of the home and I did all our playing out-of-doors. We also washed our hands and faces out-of-doors. The dining table could be closed up and shoved under the bed. Enthusiasm could not be bottled up, however. I asked how long this shack had been their home. The answer was, "Six years. We have not had a crop yet, but we will next year." Sunday was the great day for dedication. The little one-and-three-year-old boys rode to the church in a wash-tub to which a rope had been attached. The little fellow and his plaything stayed in the tub. The older boy wiggled on a plank with his mother, who was occupying the only kind of pews the

new church had. There were no interior finishings. They would come later. Simple words in that service were winged with power, and there was joy in the presence of God. My little hostess clasped my hands and with tears in her eyes she exclaimed, "It hardly seems possible that I should glow so over such a tiny church, when my home church was a magnificent cathedral, and I often failed to go. I was living on the religion of father and mother. Out here we need Our Father's House, and together go from strength to strength in our moral and religious life." They are fine Pilgrims, and our Pilgrim church suits their fine democratic, liberty-loving, adventursome spirits. Not that they like our Pilgrim name. The little fellow voiced the reason when handed a leaflet from the Pilgrim Press, "I am no tenderfoot and Pilgrim. I have been here fourteen months."

The other community, that was instructed by a young woman from one of our Congregational colleges, was urged to organize a Congregational church as the only community church. When you do not have enough Presbyterians or Baptists, Episcopalians, or Methodists to make individual churches, you bunch them all together and make a Congregational Church. The little town at the end of the one-time "Jaw Bone Road" was enterprising enough to match commercial enthusiasm with a splendid institutional church. It meant sacrifice. Three families brought the mortgages on their newly proved up claims. What splendid faith! There, in one building were the two institutions of our Pilgrim faith, the school and the church, representing the cross and the flag. The theatricals put on one night were participated in by representatives of twelve states and nine denominations, all in the Church of Democracy, the mother of them all.

Then the wonder of a great irrigation project; 33,000 acres to be made productive. It baffles a mere woman's mind to comprehend so big a project. But here are also men and women with love of the tender things of life. Every penny of the settlers' money goes into water rights, and it means some stinting to put up even a modest building, which our Society helped to make possible by paying last bills. The great apple orchards were a source of interest. Thousands of people investing their all in a ten-acre plot, hoping to love into life the productive apple-tree. I wished that I had been one of the investors on the day when I witnessed the sale of an orchard at $1,000 an acre.

Well, populated communities need church homes, and if we can give them a lift while they are still tenderly nursing the young trees into hopeful trees, our returns in social uplift and financial support will be most satisfying. The great liberty-loving West needs the great ideals of the Pilgrim faith. We shall fail in our great Americanization task unless we adequately support the building of church homes wherever the pioneers are developing the material resources of our Great West. It is a joy to share in this service.

ONLY twenty-two of the sixty-four Congregational churches in Missouri have parsonages. Superintendent Atwood says other fields are feeling the need of this community center. Nine of the ministers moved from one to five times each the past year. If they start a Parsonage Campaign in that state to equip the forty-two churches which have no homes for their ministers, with comfortable manses, we should certainly have our hands full if called on to help them.

THE CONGREGATIONAL EDUCATION SOCIETY

The teacher who makes his class a vital center for spreading the great Biblical messages of democracy and brotherhood is standing at a strategic point in our national life. Such a teacher has one of the best opportunities to be a patriot of any person in the land.

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Missionaries in Arabia, India and Africa, three others in preparation, six ministers in our own land, Christian teachers in college and university, six physicians, six trained nurses, attorneys, bankers, journalists and engineers, suggest a few of the field of service of gradutes of Franklin Academy.

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Many churches have to their credit neither a minister nor a missionary nor a worker in any of the great religious social agencies, nor even a layman who has taken a man's share in the work of the Kingdom of God. The churches crying out for leaders must search their own lives and ask themselves why they produce no leaders.

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President Brownell of Northland College sets forth as a definition and an ideal as follows: Christian education is the combined training and influence that unfolds all the powers of the student, intellectual and spiritual, and so motivates his life as to give it an active Christian impulse, predominated by the idea of service.

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At the Annual Banquet of the Schauffler School, in response to the toast "What Americanization Ought To Be" Rev. K. R. Kedzie said: "Americanization is more than teaching a foreigner to talk the English language and more than encouraging him to adopt American customs, important as this is. It is a matter of "being born again," of becoming a "new creature," falling in love with new ideals of social and political life. He may live and talk like his American neighbors, but he is not Americanized until he has adopted as his own this great adventure of the fathers in applying the Christian principles of fraternity and equality, and values this more than he does his life. These ideals of universal education, religious freedom and toleration and the equality of all men must become his passion.

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Miss Persida Mladenowitch has been sent by the International Serbian Educational Committee to receive a four years' course of instruction at Rollins College. She is one of twenty-three Serbians who on September 9 left Belgrade en route to New York. From there they were sent to the many different colleges and universities all over the United States. Miss Mladenowitch, together with her parents and brothers and sisters, fled from her native town, Tkoplje, and remained three years in exile. Upon their return home they found the whole city in ruins; nothing was left of their homes except the ruined foundation. All their possessions of twenty years' accumulation were swept away and the family suffered untold privation. Miss Mladenowitch is an unusually talented young woman and is very eager to learn English and to begin her courses in Rollins.

EIGHT PILGRIM DAUGHTERS

THE War has opened our eyes to see crystallized in clear new light that the walls of the Eternal Kingdom are being built of the tears and blood of the "saints." This is what John saw in his vision of the Holy City, and called them "all manner of precious stones." The opal, the ruby, the diamond, the pearl were all there. The work must be advancing very rapidly—hence so much building material has been needed. The war has also brought to our remembrance the fact that our hoped yet-to-be ideal government of earth is being built of the blood and tears of the "saints" as a glance over our history will testify. Every step we have ever taken in advance has been paid for at its full price in blood and tears. If this be true it would seem that the ideal American is he who can and will furnish his share of building material though he may come from the heart of Turkey, Mexico, Russia or Germany, as he often does.

With this definition of an American let us look at the 1919 graduating Class of Schauffler Missionary Training School. Eight young women of eight nationalities and five denominations with their diversity of tongues and talents, all in active service, yet each along her own line, for the coming Kingdom.

They are all Americans of the best type being ready and willing to furnish their share of building material. They come from varied ancestry—Mexican, Finn, Negro, German, Irish, Bohemian, Pole, Slovak.

One cannot know these young women, and others like them and believe that the spirit of the Pilgrims is dying out.

The first one—a Mexican, Miss Ysabel Garcia Gibson—Miss Olive Gibson adopted at the age of four. She graduated from the Rio Grande Industrial School when fifteen years old, taught one year in the primary department of the Mission School at San Mateo, New Mexico, and graduated from Schauffler Missionary Training School last June. During her senior year in Schauffler her "practical" work was with the Presbyterians of Cleveland. One of her official superiors had been a missionary in Cuba for years. Naturally enough she was drawn toward Cuba. When she graduated, though she was still two years too young for the Cuban work, she was accepted because of her knowledge of Spanish, her native tongue, and her practical training. The fact that her salary was raised when she had been in Cuba but three weeks bears witness that she is doing good work. It is also an evidence of appreciation of Schauffler and her girls that the Presbyterian friends in Cleveland have just given the school a pledge of five thousand dollars for the new chapel.

The second girl is another American "in good and regular standing" though a Finn by birth. She comes from South Dakota, Miss Alma Hill. Oh, that every doubting Thomas might have seen this young woman on two crutches standing at the sink, meal after meal, washing dishes to get an education that she may be a blessing to our country—and the world. By the end of the first year she had become so proficient in her stenography that it was not necessary to wash dishes any longer but was given work in the office. By the time she graduated she had become so indispensable to the institution that she was made a member of the faculty with the distinct understanding that she is to be released at the end of the year, for she wants to work her way through college. Her aim is to be a missionary, but she wants all the equipment possible. The Pilgrim spirit dying out? Not while such blood is flowing in.

Number three is Miss Muriel Proctor, the daughter of Rev. H. H. Proctor of Atlanta, Georgia, a very choice spirit, a beautiful young woman at work with her father in his church

in Atlanta for the whole Negro race. Surely no further introduction is necessary. Every intelligent Congregationalist must know the Proctor family. It was "whispered" from the rostrum at the National Council in Grand Rapids that Dr. Proctor was the most popular chaplain in France.

Number Four is an American of German descent, Miss Margaret Fundom, who is doing an interdenominational, Christian Americanization work among the foreign population at Mansfield, Ohio.

Number Five, Miss Blanche Riley, an American of Irish descent who is doing interesting work in southern Ohio among the Italians. If Miss Fundom and Miss Riley should do nothing but just live in the localities where they have been placed their sterling qualities and their beautiful spirits would "carry on" a great Americanization work.

Number six is Miss Rose Rouball, American, of Bohemian ancestry. She is working for the Y. W. C. A. in Cleveland, Ohio. Because of her "gift of tongues," she speaks several, her work is organizing branch Y. W. C. A.'s among the immigrant population.

Number seven is Miss Carolina Nausner, a Pole, a veritable tower of strength. One might think her the "Tower of Babel," before the confusion, for she speaks ten languages. She is soon going back to Poland to do reconstruction work. A few days before she graduated, Schauffler received a request for her from the North American Civic League of Boston to take up work immediately among the Poles and Russians in Boston. Miss Nausner accepted the position for the summer. She had been in Boston less than a month when her official superior wrote back to the school that she was "a perfect joy," that she had made a "very difficult work look comparatively easy." She was interpreting for the League and could be depended upon to be absolutely loyal to our Government.

The last girl is Miss Cebula, a Slovak from West Virginia. She is at work in her own church.

Someone says "Why are they not at work for Congregational Boards?" Most of them are either in Congregational work, or in inter-denominational work—which always contains Congregationalism.

"Having gifts according to the grace given unto them" they have gone forth to contribute their share of building material.

POLYTECHNIC INSTITUTE, BILLINGS, MONTANA

THE eleventh year of the Institute opened September 23, with the fullest attendance ever witnessed on the first day. By the end of the second week every dormitory had been occupied, and the faculty forced to move from Kimball Hall into improvised quarters in the new Conservatory of Music. Plans are being made to add additional rooming quarters before the winter term begins. Meanwhile the usual method of crowding three into a room is being resorted to, and some of the boys are planning to live in tents. In every way the year opens up encouragingly. The students show a wonderful interest in their studies and are as earnest and eager a body of young people as ever were brought together. The great problem which has disturbed the management during the beginning of the new year has been the many calls for assistance from the drought stricken families of Montana. Thousands of the farmers of the great agricultural section of the state have had a complete crop failure for the past three years. The children from these families must have aid if they are to be in school this year and the self-help department has been flooded with applications as never before. Special stress will be laid during the year upon the need of helping students by means of a Student Loan Fund.

Rev. Hugh McCarroll, B. S., Lenox College, Iowa, graduate of the Theological Seminary of Pittsburgh, Pennsylvania, has charge of the religious training of students at the Polytechnic and conducts classes in political science.

A number of friends have written that the great rich state of Montana should care for her own school. A friend wrote us the other day that there was no reason why the great West with its immense wealth and $2.26 wheat should call upon the East for help.

We know it is hard for many of our friends to understand the condition faced in Montana. In fact it is impossible to get at the real circumstances unless one visits the region. Many in the East who have never studied the map of their country or traveled extensively throughout the West do not realize that Montana and Wyoming are far removed from the central West. A boy or girl in central Montana must travel a thousand miles to get to one of the excellent colleges of the Middle West. Where would New England's educational leadership be if her young people had been compelled to go to Indiana or Virginia for their training?

It will be of interest to many to know that during the time that we have had the war prices for wheat, vast sections of Montana have had complete crop failures. Sections of the state as large as Vermont or Massachusetts have not had a crop for four years.

Some observations in regard to the region may help our readers to understand why we are compelled to make such a desperate fight to build up a Christian institution of learning.

In the first place, this school is at the heart of the nation's great home mission field. Practically all the churches of all denominations are dependent upon missionary aid. They cannot support their own church work to say nothing about building schools and colleges. One entire county in Montana has no church building within its confines. The Congregational churches of Montana for the last quarter reported gave a total of $36.00 to the Education Society. This is an indication of the manner in which this region can care for the Christian education of its boys and girls.

The history of every frontier section is the history of dependence upon the older settled regions for the upbuilding of their Christian institutions. Iowa, Illinois, Wisconsin and Minnesota all had to depend upon outside states for the planting of their Chris-

tian colleges fifty years ago. In fact, many of the central western colleges are still soliciting aid from the Eastern states, for endowment and enlargement.

The great Northwest, the last frontier, has been sadly neglected in Christian education. In the two great states of Montana and Wyoming, with nearly one million of population, there are only two weak struggling Christian colleges. Neither of them would be recognized in the East or Middle West as first class academies. The same territory in the eastern part of the United States has a hundred well equipped and splendidly endowed colleges. The same population in Ohio, Iowa, or Illinois could turn to a dozen fine colleges and universities for the higher education of their boys and girls.

The East and Middle West are depending upon the great Northwest for the strong, virile blood needed in leadership. Twenty-five years ago when the East was helping institutions in the Middle West it did not understand to what extent it would make use of the products of those colleges in later years. What would the United States and the world have done without a John R. Mott, a General Pershing, and scores of other strong men of the present day? Yet without the aid of Eastern friends of these frontier colleges of the Middle West these men would never have had the opportunity of training. Hundreds of young men and women of the Northwest ask for a chance to have their place in the world's work of the next generation. The greatest need of the period of reconstruction is Christian leadership. The Polytechnic's supreme desire is to be able to train these young people of the Northwest. Is there a cause more necessary or more worthy?

The present year must witness the raising of at least $100,000 for the Polytechnic.

After careful consideration it has been decided to make this a Memorial Fund for the boys of the Polytechnic who offered their all to their country. The fund is to be raised in their memory because it is the sort of a memorial which those who are living, and those who can not tell us of their wishes would certainly want.

One hundred and twenty-six Polytechnic heroes offered themselves, and six of the boys who paid the price belonged to the self-help department while in school. They would not want showy monuments, or triumphal arches, or memorial gates built in their memory, but they would want the money used in a practical way to do the greatest good to the school that helped them to an education, and that will give the largest number of the young people of the region a similar chance of training for life.

The board of trustees has released Director Lewis T. Eaton from his active duties in charge of the teaching forces of the Institute, and he will spend several months in the Middle West and East. He plans to visit the friends of the Polytechnic and to carry on a general campaign for the Memorial Fund.

COMPARATIVE STATEMENT

		Churches, Individuals	Women's Societies	Legacies	Other Sources	Total
RECEIPTS FOR NOVEMBER	1919	3,552.58	1,347.60	.....	1,298.24	6,198.42
	1918	2.810.32	994.32	4,974.18	375.00	9,153.82
	Increase	742.26	353.28	.....	923.24	2,018.78
	Decrease	.....	.....	4,974.18	.....	4,974.18

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

A Happy New Year to the friends of the Sunday School Extension Society. We have indeed many things for which to be thankful at this time. The year 1919 has been one of steady progress. The work has been carried on enthusiastically and with unabated zeal in all parts of our country. This is due partly to the very encouraging condition of our finances, which has made possible an enlargement of the work. We have now fifty-one on our field force. Everywhere emphasis has been given to improving the quality of the work, and therefore the things accomplished have been of paramount value. We again ask for the loyal support which has been ours in the past, that nothing may interfere with future development. In the training of the child lies the foundation for character, so the Sunday School, which proves so large a factor in this work, must produce the leaders from this generation. We must look ever to the future, and it is most helpful to find that Sunday School activities are becoming more and more largely recognized all the time. Calls are coming for greater service in literature both at home and abroad, and for material and spiritual help along all lines. There is a multitude already being ministered unto, but there are many yet to be reached. So we pray that it may indeed be a New Year in the growth and development of those things which make for Christian fellowship and love, for peace on earth and good will among men.

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South Dakota is to be congratulated on its fine progressive work of this past year. As recorded before in these columns, this state is in the lead with the greatest number of newly organized Sunday Schools. Several interesting reports have recently come in from South Dakota workers. One writes as follows: "Several times through the year it has been a pleasure to hear of those who may possibly give their lives to the ministry. On one day in a single parish three families expressed to me a desire that one of their sons might be led into the work of the pastor. One of our University boys preached for us a few times during the summer and has about determined to study in the seminary after this year. Upon telling his story in a nearby farm church a few weeks ago a farmer was moved to come to me after service and offer himself for work. Since he had always felt drawn to the work and had proven very effective in Sunday School, Young People's Society, and community work, I arranged for him to begin as soon as he could settle his other affairs. Last Sunday he opened his new life by preaching three times, visiting two Sunday Schools, and driving his Ford thirty miles. At another time, I was in a home where a young son of the family was for some minutes busily engaged in calling up the members of the Sunday School orchestra to arrange the practice. Later he had it all to do over again, as the leader must have a change of hour. The beauty of it was he was getting just the training in that way that would make him not only more interested in that school but would help to teach him as well to be a Sunday School executive. Once I tried using the stereopticon in a county convention, and found it very easy indeed to get the people to talk right out in meeting. And sometimes we got some very real opposition to plans shown which were being used elsewhere satisfactorily. In the dark they seem to lose their fear of speaking up. It is worth trying further.

A GLIMPSE OF LIFE ON THE FRONTIER

IN the heart of the frontier country, several miles from the nearest railroad, stands a small pioneer town. It is not unlike hundreds of other small towns of the Middle West, except perhaps that it is more progressive. At the beginning of its history it was over thirty miles from a railroad, and stood quite alone on the vast gray-blue prairie which stretches for miles and miles, until it seems to merge into the cold, clear sky.

The little homes of this village do not nestle up close to one another in the neighborly fashion of our larger towns and cities, but stand out distinctly each from the other, separated oftentimes by a large tract of farming land. So sometimes one has to travel three or four miles without passing a human dwelling of any kind, and then when a house is reached, it is often just a small log cabin or even a sod hut which is made of logs and earth.

The town's population is made up of many nationalities, each with its own language and form of religious service. There were not enough people to support several churches, so an English speaking union Sunday School was started, in which all the children of the village were privileged to join. Those of our children who have always lived within easy reach of some church or Sunday School can have no conception of the treat these services were and are to those little children of the frontier, even though they were held, not in a beautiful building erected especially for the purpose, but in the little log schoolhouse—just such a school as we have always imagined that Abraham Lincoln trudged to and from when he was a lad out in the backwoods of Kentucky.

Oftentimes these mission Sunday School services are held in a sod hut with a dirt floor. We all realize, I think, that after all it is the spirit that counts, and if the spirit is there it doesn't matter so very much where a service of worship and prayer is held, but nevertheless we like to think of communing with the Father in a house which is consecrated to Him, and kept sacred to his worship alone. You can just imagine the eager questioning of the children when the work was started. "Oh, are we to have a Sunday School?" "And will it meet every week, and will we have Sunday School papers with stories and pictures in them?"

The young people for miles around came to this little Sunday School, and as time went on it grew and grew, and finally became Congregational in its thought and ways, the older people feeling that in Congregationalism there was the true spirit of America which they had not found before in their religious life—the spirit which our Pilgrim fathers brought with them from across the seas three hundred years ago, and for which they were ready to sacrifice even life itself.

Under competent leadership, more and more children were gathered together from all the country side, and at the same time the parents became interested until they began to plan for a community church. About that time, however, there was a general failure of crops, and then the great world war put a temporary end to their plans.

But the good people of the community are still working and praying for their church which must surely come to them before long. It is a worthy cause, and it is for just such communities that our missionaries are devoting their lives. May the New Year speed our work to greater victories!

CONTRIBUTIONS FOR NEW SCHOOLS

THROUGHOUT the past year we have received many special contributions for organizing and maintaining new schools in our mission field. This is a most interesting form of giving, and those aiding are thereby enabled to keep in touch with their adopted school and watch its development and progress. We are telling here the story of one of these little schools of the Middle West which has recently been assigned to a progressive set of young people here in the East. The school is in the little village of Strool. Strool is an inland village in the northwest part of South Dakota. The nearest station is that of Hettinger, forty-five miles to the north. It is connected up to the place with a stage which runs daily, and it takes only three hours for passengers to go from Hettinger to Strool. There is also a truck line, running two trucks nearly every day, draying back and forth. Strool is in the heart of the ranching country. The farmers have come and proved up on much of the land, but a great deal of it has gone back to pasture, and one sees large herds of cattle, horses and sheep wherever one goes.

The new state highway is being built near the town, which will add not a little to its importance, being next to that of building a railroad through it.

When on a trip to Thrall Academy, while our missionary was stopping at the hotel in Strool, a couple of ladies, one the landlady, asked him why he did not start a Sunday School in Strool. He said that he understood that there was other work in the town, but was told that there was none, and that the children were running wild and knew nothing about Jesus Christ. And the landlady he knew was a Catholic. By the assistance of this lady he was finally able to organize that Sunday School. It was organized with about twenty-five members, and not a little interest, and with the postmistress as superintendent.

A FLOURISHING SCHOOL IN SOUTH DAKOTA

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

A BRIEF HISTORY OF THE 1919 CHRISTMAS FUND

THE methods used for securing the Christmas Fund for 1919, consisted in sending about 3,000 letters to pastors suggesting four plans by which a gift might be secured without greatly increasing the pastor's or the church's burden. These were as follows:

(a) "Speak of it from the pulpit and ask for voluntary gifts to be made through you or your Treasurer of Benevolences.

(b) Devote a Prayer Meeting to the subject of "Our aged ministers—what they did for us and what we are doing for them," or some other subject, and take a special offering for the Christmas Fund.

(c) Ask your Young People's Society or Sunday School, or both, to make an appropriation.

(d) Would your Board of Deacons be pleased to vote a special gift from their funds, so often gathered for the poor of the church? Let the term "the church" include the old preachers, poor in this world's goods, but rich toward God.

We also sent out about 10,000 general letters of appeal to individuals.

We wrote a number of very personal letters.

We used the Ministerial Relief pages in THE AMERICAN MISSIONARY and three half pages, and three full page illustrated advertisements in six issues of *The Congregationalist*. The appeal was strengthened by cordial editorial comments in *The Congregationalist*.

All of these methods were well worth while and bore rewarding fruit. Their aim was to be informing, to tell the story to convince the Congregational people that the weary marchers on the last lap of "the long, long trail" needed and deserved their help and good cheer. We knew that when they realized this fact they would quickly and gladly extend the helping hand. And they have. In behalf of the several hundred homes into which the Christmas checks brought light, warmth and gladness, we extend hearty thanks to the pastors and churches, the Young People's Societies, the Sunday Schools, the Bible classes, the women's organizations and the hundreds of individuals who made this beautiful ministry possible. We have never had anything more upon our heart, for we knew the need. Every gift was like the pure manna which falling from heaven would nourish and strengthen the wayworn pilgrims passing through the wilderness of need toward the Promised Land.

We sometimes tell the old people that we have more joy in sending them the Christmas checks than they have in receiving them. As a rule they disagree with us.

Anyway, it is a blessed ministry. It is Christlike. It must please the Angels in Heaven. It makes the donors' Christmas all the sweeter. It gives the cup of cold water to the weary traveler. It helps to reward lives well spent. It smooths the pathway toward the setting sun. It is as a beacon light for those who trudge merrily on through the thickening shadows.

The raising of the Christmas Fund involves a large amount of extra work. While it has its compensating and comforting side, it is in a sense a nerve-racking endeavor. After it is over we often wish we could go way back somewhere out of sight, sit down and rest. But it is only one incident in a never ending task. One must ever keep at it. After the Christmas

checks come the regular first quarter checks of the New Year and then the second, the third and the fourth quarter and lo, it is the Christmas appeal again! So it goes, the endless round from the new to the old and from the old to the new. This is because we must live on, year in and year out. When one dies another takes his place. The halting, hesitating marchers go by in an ever increasing procession. When any of the usual donors die, we must find others to take their places. As the number in the noble procession increases we must find new donors.

The patience of the givers never seems to become exhausted. They write such beautiful letters, they speak such splendid words of encouragement. They keep us young, though the years increase and the burden grows a little heavier.

We thank God and the churches for the privilege of such service, and we announce now to all the friends of the veterans of the pulpit and the manse, that there will be another Christmas Fund appeal in December of next year.

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An Important Notice!

DONATIONS under the apportionment intended for 1919, will be received and so credited, up to and including January 10th, 1920. Will the church treasurers please take notice that their remittances must be mailed not later than the 10th of January in order to receive this credit.

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All the friends of the aged ministers will rejoice to know that the Board has been able during 1919 to add to the regular annual grants, twenty-five per cent, except that the maximum in any case could not exceed four hundred dollars. Of this amount ten per cent was sent in the quarterly check which went out October first, and the remaining fifteen per cent was sent out about the middle of December.

When there is added to this increase the Christmas check, it will be seen that the Board has put forth its utmost efforts, to the very limit of its resources, to help those who are on its roll, to meet the serious increase of the cost of living during the year 1919.

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COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the eleven months, ending November 30, 1918 and 1919

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1918	13,875.15	3,180.44	1,498.04	956.27	8,031.34	4,824.10	54 881 92	87,277.26
1919	15,529.41	2,367.17	2,087.83	1,855.80	8,300.35	3,059.54	59.308.85	92,508.95
Increase	1,654.26	.....	589.79	899.53	239.01	.....	4,426.93	5,231.69
Decrease	.....	813.27	.....	.....	.....	1,764.56	.....	.....

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

SCHAUFFLER BUILDING FUND STANDS FOR

Sacrifice and Service
Consecration and Country
Hope and Homes
Americans All
Unique and Urgent
Foreigner and Flag
Faith and Fellowship
Love and Loyalty
Earnestness and Efficiency
Right and Religion

Fidelity and Freedom
Usefulness and Uplift
Nation and Neighborliness
Devotion and Dollars

SCHAUFFLER COMMITTEE.

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TOPIC FOR FEBRUARY, 1920

American Missionary Association

UNDER ONE FLAG

Hymn—Fling Out the Banner.
Scripture—Isa. 11:10, 12. Psa. 60:4. Song of Solomon 2:4 Psa. 20:5. Isa. 13:2.
Prayer—For better understanding of each other and our personal responsibility.
Solo—
Business—
Hymn—The Son of God Goes Forth to War.
Four ten-minute talks:
The Flag in the Southland.
On the Prairie.
In the Southwest.
In the Islands of the Seas.
Responsive Reading—Acts 17:24-28.
Hymn—Battle Hymn of the Republic.

For material send to Mrs. F. W. Wilcox, Bureau Woman's Work, 287 Fourth Ave., New York City.

THE PILGRIM GIFT BOX

During the past year frequent requests have come to the Federation office for a mite box that should represent an offering to homeland missions as a whole, and not simply to the work of one society. As a result of these requests and of the answers returned to the questionaire sent out by the Federation last fall, the Homeland Societies have united in issuing a Pilgrim Gift Box which will be ready for distribution, without charge, by January 1st. The box is of compact and convenient size, is printed in blue on white and is decorated with a medallion of the Mayflower printed in three colors. Orders may be sent to the Federation office, or to the office of any of the National Homeland Societies.

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OUR CONGREGATIONAL SUPPLEMENT

Societies who are using "Christian Americanization" should not overlook the excellent material contained in our Congregational Supplement to the book. Here, in compact form, is presented an analysis of what each of our National Societies is doing along this important line. The work in which our Unions are particularly interested is considered under the heading "Wide Horizons." Societies not using the textbook will also find in this volume valuable material to use in preparing their programs. The price of the Supplement is twenty cents and orders may be sent to the Federation or to any of the Homeland Societies. If you have not seen the book, do not fail to procure it.

"FORWARD MOVEMENT" PLANS

BY the time this number of THE AMERICAN MISSIONARY reaches its readers, the plans for our great denominational "Forward Movement" will be under way. Projected under the inspiration of the National Council gathering at Grand Rapids this movement aims to secure during the next five years an expansion and enrichment of our whole denominational life. Although it is not yet possible to speak in full detail of all the phases of the movement, its main points can be indicated at this time.

The objectives of this "Forward Movement" are directly related to the goals of our Tercentenary program. Under the leadership of the Commission on Evangelism, renewed efforts will be made to win an increasing number of our churches to active and aggressive efforts along this line. Closely associated with this endeavor will be the call to specific and united prayer on the part of our entire fellowship for the ongoing of the Kingdom of God. Christian stewardship will be emphasized that Congregational Christians everywhere may come to recognize and accept this fundamental basis of Christian giving. Definite steps will be taken to secure the enlistment of "life recruits" from among our young men and women for all forms of missionary and church service. And finally, after careful surveys, a budget will be prepared and raised that will cover the needs of our mission fields and make possible positive and permanent advance. This budget will include the Pilgrim Memorial Fund. Its size and the methods under which it shall be raised are not yet definitely determined, but full announcements will be made soon. In all this program we shall be working in full co-operation with the Interchurch World Movement, for this movement contemplates no alteration in existing denominational agencies. Our budget will represent our part in the great financial canvass of that movement and the other sections of our program will be our share in this great united effort to meet the spiritual needs of the world as they should be met.

Such a "Forward Movement" as this is a magnificent challenge to our churches. To our women's organizations, in particular, it offers inspiring opportunities for service, for our full and hearty co-operation with it is essential if the great results, so desired, are to be secured. Especially must we lift our giving to levels heretofore considered impossible. Unsuspected resources must be discovered, new and daring ventures must be made, that each Union and each auxiliary may contribute its part to the great sum that shall enable us adequately to minister to the needs of the world. We must bear our full share in this undertaking. We can, and we will.

DAY OF PRAYER FOR MISSIONS, *February 20, 1920*

FOR many years it has been our custom to observe interdenominationally a Day of Prayer for Home Missions and a Day of Prayer for Foreign Missions. This year a United Day of Prayer will be observed and the first Friday in Lent, February 20th, has been chosen for this observance. A program, "The World to Christ We Bring" has been prepared and copies may be secured, one cent each, from the Federation office, 289 Fourth Avenue, New York City. "A Call to Prayer," an attractive card containing topics for preliminary preparatory prayer, has also been issued. One hundred copies of this will be sent to each Union, if desired, for distribution without charge. Additional copies will be furnished at twenty cents per hundred.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

TWELVE MISSIONARY TOPICS FOR 1920

January—The World's Need of Christ. Eph. 2:1-13.

*February—A "Square Deal for the Foreigners in America." Hebrews 13:1-3; Lev. 19:33, 34; Deut. 31:10-13.

March—Our Country's Need of Christ. Acts 4:11, 12; Rom. 10:12-15.

*April—Christianizing Industry in China. Ps. 90:1-4; 14-17.

May—Will a Man Rob God? Mal. 3:7-12.

*June—Christianizing Education in China. Eph. 1:16-20; 11 Peter 1:2-8.

July—Every Christian a Missionary. Acts 1:1-9.

*August—What Contributions Have Our Immigrants Brought to America; 1 Cor. 12:12-18, 27-30.

September—Inspiring Stories from Foreign Mission Fields. Ps. 66:1-8; Acts 14:23-28.

*October—The Immigrant in Our Own Community. Romans 12:9-13.

November—Inspiring Stories from Home Mission Fields. Acts 10:1-6; 34-38.

*December—New Opportunities for Christian Service in the Near East. Hebrews 11:32-12:2; 1 Cor. 16:9.

*Optional Topics.

Six of these topics are announced by the United Society of Christian Endeavor. Six are added as optional by the Department of Missionary Education for Congregational Young People's Societies. Notes upon these topics will appear from month to month in *"The Congregationalist"* and *"The Wellspring."*

You may get from the office of the Congregational Woman's Home Missionary Federation, 289 Fourth Avenue, New York City, leaflets issued by the Congregational Education Society to acquaint all leaders in Young People's work with these missionary topics for the year, with scripture selections, with suggestions for the meetings and with references for information upon the topics. The Prayer Meeting, Missionary and Music Committees can thus look ahead, make plans and procure literature before it is too late.

It is suggested that the Missionary Committee organize among the young people a regular Mission Study Class, using one of the books referred to in the leaflet. This will not only greatly enrich the lives of the members of the class but will stimulate the missionary meetings of the Young People's Society.

If your society wants a share in the work of your Union, send to the Union Young People's Secretary in your own state (if you do not know her name, drop a card to the Federation for the information.) She will suggest the school or missionary to whom you can send great joy through a barrel of all sorts of things of which she will tell you in detail; or she can tell you how you may have a share in the great reconstruction work of our land in gifts of money.

PRIMARY PICTURE STORIES

Ask your Primary Superintendent in the Church School if she is using the Primary Picture Stories in her department. There are six stories and six pictures, illustrating the work of our homeland societies. Order from the Federation office at 25c a set.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for November, 1919

The Daniel Hand Educational Fund for Colored People

Income for November from Investments	$7,746.36
Previously acknowledged	2,215.92
	$9,962.28

Current Receipts

EASTERN DISTRICT

MAINE—$1,169.48.

(Donations 527.81, Legacy 641.67)

Camden: First Ch., 1. **Gardiner:** Ch., 2. **Gorham:** "A Friend," for Talladega College, 20. **Hampden:** Ch., 11.44. **Kennebunkport:** Ch., 4. **Mexico:** Jr. C. E. Soc., for Indians, 3. **North Edgecomb:** Ch., 2. **North Harpswell:** S. S., 40c. **Portland:** J. M. G., 12.63; St. Lawrence Ch., 20; The Misses L., for Oriental Missions, 200; N. O. R., for Lexington, Ky., 25. **Searsport:** First Ch., 11.07. **So. Brewer:** Second Ch., 11. **Westbrook:** Warren Ch., for Lexington, Ky., 23.60.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treas., 180.67.

Legacy

Gorham: Mary F. Kellogg, 641.67.

NEW HAMPSHIRE—$1,600.40.

(Donations 492.39, Legacy 1,108.01)

Acworth: Ch., 7.43. **Antrim:** Mrs. H. A. C., for Straight College, 5. **Bartlett:** Ch., 3.51. **Concord Junction:** C. E. Soc., 5; A. C. F., 5, for Straight College. **Exeter:** Mrs. H. S. M., for Lexington, Ky., 5. **Farmington:** S. S., 5. **Greenfield:** Ch., 11. **Greenville:** Miss F. L. K., 4. **Haverhill:** First Ch., 6.30. **Hill:** Ch., 50. **Hopkinton:** Ch., 34. **Lyme:** Ch., 46.65. **Manchester:** So. Main St. Ch., 38.50. **Meredith:** Ch., 13. **Newport:** M. E. R., for Straight College, 10. **Pelham:** Ch., 14. **Portsmouth:** H. M. Soc., bbl. goods for Marion, Ala., Mrs. H. C. R. T., for Talladega College, 50. **Tilton:** Ch., 51. "Friends in New Hampshire," for Straight College, 128.

Legacy

Rindge: James Bragg, 1,108.01.

VERMONT—$1,877.96.

(Donations 143.86, Legacies 1,734.10)

Bakersfield: Ch., 3.83. **Bradford:** Ch., 18.56. **Brattleboro:** First Ch., 26.58. **Chelsea:** Ch., 6.70. **Colchester:** Ch., 8.75. **Manchester:** Ch., 30.15. **Peacham:** Ch., 13.80. **Peru:** S. S., for Albuquerque, N. M., 10. **Richmond:** L. M. S., bbl. goods for Marion, Ala. **South Royalton:** Ch., 2.82. **West Glover:** Ch., 7.67. **Wells River:** Ch., 15.

Legacies

Jericho: Hosea Spaulding, 20. **North Thetford:** Myra B. Pratt, 4,540.84 (reserve legacy 2,826.74) 1,714.10.

MASSACHUSETTS—$4,358.41.

(Donations 3,033.41, Legacies 1,325.00)

Ashby: C. E. Soc., for Porto Rico, 5. **Ashland:** Ch. and S. S., 15. **Athol:** C. W. F., for Straight College, 9. **Ayer:** H. A. Pollard, for Lexington, Ky., 1. **Becket:** Ch., 3. **Bedford:** Ch., 31.90. **Billerica:** Ch., 8.25. **Boston:** Mrs. F. H. B., for Straight College, 25; F. H. D, for Talladega College, 5. **Brockton:** Porter Ch., 150; Wendell Ave. Ch., 10.31. **Brookfield:** Primary S. S., for Lexington, Ky., 7. **Carlisle:** Mrs. D. L. C., for Straight College, 5. **Cambridge:** Prospect St. Ch., 23.30; Miss A. E. W., for Straight College, 8. **Colrain** Ch., 17. **Dalton:** Faithful Workers, for Lexington, Ky., 5. **Dorchester.** Village Ch., 29; Mrs. C. D. J., 50c. **East Northfield:** Ch., 126. **Everett:** First Ch., 27.85. **Fall River:** Pilgrim Ch., 11. **Framingham:** E. B., for Straight College, 10. **Gill:** Ch., 3. **Greenfield:** C. W. D., for Talladega College, 25; Mrs. D. T., for Straight College, 5. **Hardwick:** Ch., 1.10. **Hinsdale:** C. M., for Straight College, 3; G. F., for Straight College, 3. **Housatonic:** Mrs. C. T., for Straight College, 3. **Lanesboro:** C. S. G., for Straight College, 5; P. W. N., for Straight College, 3. **Lenox:** Miss R. O., for Straight College, 5. **Leominster:** Pilgrim Ch., Pro Christo Soc., 5. **Lowell:** "A Friend in Lowell," 75. **Lynn:** A. C. P., for Straight College, 20. **Merrimac:** Ch., 9.56. **Middleboro:** North Ch., 12. **Montague:** First Ch., 21.77. **Monterey:** Ch., 4. **Mt. Herman:** S. M. C., for Straight College, 5. **Newburyport:** Belleville Ch., 13.64. **Northampton:** Edwards Ch., 168. "M. C.," 20. **Northbridge:** C. E. Soc., of Rockdale Ch., for Straight College, 5; **North New Salem:** Ch., 1.16. **North Reading:** Ch., 3.16. **Norwood:** Ch., 22. **Otis:** Mrs. C. B. R., 2. **Pittsfield:** C. A. P., for Straight College, 10; First S. S., 28.80; French Ch., 1.50; Dorcas Class, for Lexington, Ky., 10; Mrs. W. A. M., for Straight College, 5. **Prescott:** L. B., for Straight College, 6. **Reading:** Ch., 118.46. **Roxbury:** A. B., 1. **Royalston:** First Ch., 9. **Sharon:** Mrs. H. A. S., 1. **So. Braintree:** Ch., 16. **South Dartmouth:** Ch., 10.78. **Springfield:** Faith Ch., L. A. Soc., goods for Talladega College; North Ch., 25; South Ch., 300; H. K., for Talladega College, 20. **State Line:** M. R., for Straight College, 3. **Stockbridge:** A. T. A., for Straight College, 10; L. I. S., for Straight College, 3. **Taunton:** Trin. Ch., 38.50. **Tolland:** H. W., for Straight College, 5. **Tyringham:** H. T., for Straight

College, 4. **Waban:** Union Ch., 35. **Wakefield:** Ch., 63.91. **Watertown:** Philips Ch., S. S., 11. **Wellesley Hills:** Mrs. A. H. G., for Moorhead, Miss., 10. **Westfield:** Second Ch., 16.16. **Westhampton:** Ch., 33. **Westminster:** Mrs. H. H., for Straight College, 5. **West Newton:** Rev. J. E. P., 5. **Williamsburg:** Ch., 34. **Williamstown:** H. W., for Straight College, 5. **Wilmington:** Ch., 19. **Winchester:** Second Ch., 66c. **Worcester:** Plymouth Ch., 120.14; Camp Fire Girls, for Greenwood, S. C., 2; Mrs. J. M., for Greenwood, S. C., 5. "Friends in Mass.," for Straight College, 312.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas., for salaries $754.00.

Legacies

Lancaster: Caroline A. Litchfield, 375 **West Brookfield:** Ella M. Sherman, 950.

RHODE ISLAND—$789.68.

Kingston: Ch., 88.93. **Providence:** Central Ch., 660; Hope St. Free Evangelical Ch., 5.75; I. E. R., for Straight College, 15. **Riverpoint:** Ch., 20.

CENTRAL DISTRICT

CONNECTICUT—$6,154.34.

(Donations 2,468.50, Legacies 3,685.84)

Berlin: Ch., 26.56; E. P. W., 25; M. S., for Lexington, Ky., 25. **Bethlehem:** Ch., 6.82. **Bolton:** Ch., 7. **Bristol:** Ch., 50. **Bridgeport:** United Ch., 239.50. **Brookfield:** Ch., 38. **Burnside:** Miss M. L. E., for Talladega College, 50. **Canaan:** E. A. L., for Straight College, 5; Mrs. F. M. C., for Straight College, 5; K. B., for Straight College, 3. **Collinsville:** L. A. C., for Lexington, Ky., 2.50. **Coventry.** First Ch., 27.74. **East Canaan:** A. A. A., for Straight College, 3. **East Haven:** Ch., 32.92. **East Windsor:** Mrs. O. S. J., for Talladega College, 10. **Goshen:** Ch., 41. **Groton:** Ch., 10.61. **Guilford:** Mrs. J. R., 5. **Hadlyme:** Ch., 10. **Hartford:** First Ch. of Christ, 181.36; J. F. E., for Straight College, 5. **Milford:** Miss E. B., 2; Miss H. B., 1; D. C. C., 5, for Talladega College; Mrs. T. D., 2; Miss D. N. C., 2; W. L. M., 5; Mrs. C. A. S., 10; F. M. S., 10; G. J. S., 5; G. W. S., 5, for Talladega College. **Naugatuck:** H. W., for Tougaloo College, 200. **New Haven:** Mrs. E. S. B., 10. **New London:** First Ch., for Athens, Ala., 41.24. **North Woodstock:** Ch., 2. **Norwich:** A Member of Park Ch., 25; United Ch., S. S., for Lexington, Ky., 25. **Plantsville:** Ch., for Lexington, Ky., 90. **Putnam:** Second Ch., 34.99. **Rockville:** Friend, 1. **Saugatuck:** S. S., Primary Dept., for Santee, Neb., 6.25. **Seymour:** Ch., 45.28. **Sharon:** Ch., 5.46. **Simsbury:** H. B., for Talladega Col., 100. **Southington:** First S. S., 7.35. **Stafford Springs:** Ch., 109.08. **Stamford:** First Ch., Ladies Aid, for bed in Ryder Memorial Hospital, Humacao, P. R., 65. **Stratford:** Ch., 48.66. **Taftville:** G. W., for Lexington, Ky., 10. **Thomaston:** First Ch., 12.25. **Wapping:** Miss K. M. W., for Ballard Normal School, 2. **Washington:** First Ch., 48.87. **Watertown:** Miss C. E. L., 10; Mrs. M. L. M., 20; Mrs. K. B. W., 10, for Lexington, Ky. **West Cornwall:** Mrs. K. S., 3; L. C. S., 10, for Straight College; C. E. Soc., 5. **West Haven:** First Ch., 115.90. **Wethersfield:** Union S. S., for S. A. at Greenwood, S. C., 2. **Woodstock:** First Ch., 22.23. "Friends in Conn.," for Straight College, 75.93.

Woman's Cong'l Home Missionary Union of Conn., by Mrs. George Dahl, Treas., 448. (39 of which for special gifts for Saluda Seminary.)

Legacies

Hartford: Estate of Joseph L. Blanchard, 3,105.00 (reserve legacy 2,070) 1,035. **New Britain:** Estate of Alice C. Tuck, (2,000 less tax 100) 1,900 (reserve legacy 1,266.66) 633.34; estate of Sarah A. Strong, 2,017.50.

NEW YORK—$3,899.35.

Aquebogue: C. E. Soc., three bbls. goods for Marion, Ala. **Binghamton:** First Ch., 106.50. **Brooklyn:** Bushwick Ave. Ch., 45; Clinton Avenue Ch., 857.35; Ocean Ave. Ch., Woman's League, 16. and two bbls. goods for Marion, Ala.; Parkville Ch., Philathea Class, two bbls. and box goods for Marion, Ala.; South Ch., 25; South Cong'l Chapel, S. S., 5; E. D., 3; F. S. W., 5, for Straight College; M. L. R., 15. **Brookton:** Ch., 1.92. **East Bloomfield:** S. S., for Piedmont College, 22.86. **Ellington:** Ch., 9. **Hamilton:** L. M. S., bbl. and two boxes goods, for Marion, Ala. **Henrietta:** Union Ch. S. S., 6. **Holcomb:** Needle Work Guild, bbl. goods for Greenwood, S. C. **Homer:** E. F. P., for Talladega College, 15. **Jamaica:** Van Wyck Ave., Ch., 12. **New York:** Broadway Tabernacle Ch., 1,110.27; Cong'l Ch. of North New York, 27; Pilgrim Memorial Fund Commission, for salary, 208.33; M. A., 5; D. A. H., 10! H. B. J., 10; Miss S. L., 5, for Straight College; Miss M. C., for electric fan at Hospital, Humacao, P. R., 5; M. G. E., 2; Miss L. H., for lunches at Dorchester Academy, 15; W. A. N., for Talladega College, 100; J. W. P., for Pleasant Hill, Tenn., 10. **Orient:** Ch., 40.87. **Phoenix:** First Ch., 35. **Pine Islands:** Ch., 14. **Porter:** E. M. H., for Straight College, 25. **Riverhead:** Sound Avenue Ch., 63.86. **Sherburne.** Dr. O. A. G., for Talladega College, 600. **South Hartford:** Ch., 3.60. **Ticonderoga:** L. M. S., bbl. and box goods for Marion, Ala. **Wading River:** L. M. S., bbl. goods for Marion, Ala. **Watertown:** Mrs. M. M. M., 5.

Woman's Home Missionary Union of New York, by Mrs. W. A. Kirkwood, Treas., 459.79 (of which amount 100 is for scholarships at Fisk University, as follows: Brooklyn, Tompkins Ave., W. U. 50, and Jamestown, First W. U., 50.)

NEW JERSEY—$743.99.

Bridgeville: Mrs. T. A., 1. **Glen Ridge:** S. S., 20; The Misses U., for Microscope for Hospital, Humacao, P. R., 50. **Jersey City:** Waverly Ch., 3. **Newark:** Jube Memorial Ch., 75; First Ch., Jube Mem., S. S., 8. **Nutley:** St. Paul's Ch., W. M. Soc., for Straight College, 16. **So. Orange:** R. H. T., for Talladega College, 37.50. **Westfield:** Ch., 115.

Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell Treas., 418.49.

PENNSYLVANIA—$21.81.

Clifford: Ch., 1. **East Smithsfield:** Ch., 4.16. **Erie.** Miss E. H. M., 5. **Milroy:** White Memorial Ch., 8.40. **Nanticoke:** Bethel Ch., 3.25.

MARYLAND—$9.40:

Ridgely: E. M., 2; L. S. M., 2.

Woman's Home Missionary Union of the New Jersey Conference, Mrs. Willard E. Buell, Treasurer, $5.40.

OHIO—$1,593.20.

(Donations 600, Legacy 993.20)

Akron: Mrs. J. G. G., for Tougaloo College, 10. **Cleveland:** Park Ch., 12; Ch. Inter-Dept., for Marion Ala., 2.50; Mrs. M., bbl. goods for Marion, Ala. **Elyria:** First Ch., 57.80. **Medina:** E. T., 5; F. T., 5, for Straight College. **No. Olmsted:** S. S., for Lexington, Ky., 5. **Oxford:** M. F. L., 100. **Toledo:** Washington Street Ch., 64.38. **Wellington:** First Ch., 20.

The Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treas. **Springfield:** First S. S., for horse and buggy for Pleasant Hill, 50.

Through the Congregational Conference

of Ohio, by Rev. J. G. Fraser, D. D., Treas., $268.32.

Legacy

Elyria: Lorenzo Clark, 993.20.

MICHIGAN—$519.94.

Allegan: S. S., for Lexington, Ky., 6. **Benton Harbor:** First Ch., 13.88.

Through Michigan Congregational Conference, by L. P. Haight, Treas., $443.06.

Woman's Home Missionary Union of Michigan, by Miss Marcia V. Hall, Treas., $57.

WESTERN DISTRICT

ILLINOIS—$835.59.

Abingdon. First Ch., 48. **Aurora:** First Ch., 20. **Bunker Hill:** Ch., 15.37. **Carpentersville:** First Ch., 3.15. **Canton:** Ch., 10.26; S. S., 14.08. **Champaign:** First Ch., 20. **Chicago:** Grand Ave. S. S., Fidelis, for Lexngton, Ky., 10; South S. S., 15; Tabernacle, Woman's Society, 3; Thomas Mem. Ch., 3; University Ch., 15.24; Waveland Avenue Ch., 1.13; Federated Churches, for Moorhead, Miss., 9; W. D. A., for Tougaloo College, 10; S. E. K., for Tougaloo College, 5; H. H. W., for Tougaloo College, 25. **Clifton:** Ch., 3.89. **Downers Grove:** Ch., 55. **Evanston:** First Ch., 200. **Galva:** Ch., two bbls. goods for Marion, Ala. **Jacksonville:** Ch., 8. **Loda:** Ch., 8.15. **Mazon:** Park Street Ch., 10. **Moline:** Mrs. W. P., bbl. and box goods for Marion, Ala. **Monroe Center:** Union Ch., 5.15. **Mound City.** S. S., 6. **Plymouth:** S. S., 84c. **Sterling:** First Ch., 14.31. **Waverly:** Ch., 3.79. **Western Springs:** H. H. M., goods for Marion, Ala. **Wheaton:** Mrs. J. H. P., two bbls. goods for Marion, Ala.

Woman's Home Missionary Union of Illinois, by Mrs. W. M. Fitch, Treas., $293.23.

IOWA—$655.31.

(Donations 555.31, Legacy 100.00)

Dickens: S. S., 11.83. **Salem:** Mrs. E. J. K., bbl. goods for Moorhead, Miss.

Through the Congregational Conference of Iowa, by S. J. Pooley, Treas., 380.29.

Woman's Home Missionary Union of Iowa through the Congregational Conference, by S. J. Pooley, Treas., $163.19.

Legacy

Grinnell: Estate of Levi Lewis, 100.

WISCONSIN—$415.95.

Green Lake: Ch., 2. **Green Bay:** Union Ch., 15. **Lancaster:** First Ch., 11. **Milwankee:** Grand Ave. Ch., 88.46. Plymouth Ch., 15. **Mukwonago:** Ch., 7.50. **River Falls:** First Ch., 10. **Rosendale:** Ch., 23.

Through Wisconsin Congregational Conference, by L. L. Olds, Treas., $162.79.

Woman's Home Missionary Union of Wisconsin, by Mrs. R. B. Way, Treas., 81.20

MINNESOTA—$229.36.

Minneapolis: Lowry Hill Ch., L. M. S., bbl. goods for Marion, Ala. **St. Paul:** Pacific Ch., bbl. goods for Moorhead, Miss.

The Congregational Conference of Minnesota, by J. M. McBride, Treas., $136.06.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas., $93.30.

MISSOURI—$32.00.

Bonne Terre:. First Ch., 5. **Meadville:** Ch., 5. **Neosho:** First Ch., 12. **Webb City:** A. B., 10.

KANSAS—$69.00.

Bazine: German Ch., 5. **Muscotah:** Ch., 7.75. **Topeka:** First Ch., 27.25. **Wichita:** E. L. D., for Talladega College, 5.

Through the Kansas Congregational Conference, by Rev. Aaron Breck, Treas., $24.

NEBRASKA—$137.54.

Albion: Ch., 23. **Ashby:** Ch., 3.75. **Carroll:** Ch., 75c. **Cowles.** Ch., 5. **Franklin:** Ch., 32.75. **Fremont:** Ch., 25.73. **Friend:** First German Ch., 10. **McCook:** German Ch., 10. **Norfolk:** German Ch., 10. **Wilcox:** Ch., 16.56.

NORTH DAKOTA—$164.18.

Harvey: First Bethlehem & Eigenheim German Ch., 12. **Hebron:** German Parish 75.

Through the Congregational Conference of North Dakota, by Bertha C. Stickney. $77.18.

SOUTH DAKOTA—$10.00.

Faulkton: Myron Ch., 10.

COLORADO—$168.57.

Bethune: Hope Ch., German, 15. **Colorado Springs:** First Ch., 11. **Keota:** Pilgrim Ch., 10. **Niwot:** U. B. S. S., package. S. S. papers for Kings Mountain, N. C.

Woman's Home Missionary Union of Colorado. $132.57.

OKLAHOMA—$20.00.

Weatherford. German Ch., 10.

Congregational Conference for Tillotson College, 10.

MONTANA—$71.67.

Billings: First Ch., 22.80. **Broadview:** Ch., 1.20. **Columbus:** Ch., 7.92. **Crane:** Ch., 84c. **Fairfield:** Ch., 1.20. **Fort Shaw:** Ch., 2 **Glasgow:** Ch., 4.92; Ladies Union, for Crow Agency, 3.25. **Geyser:** Ch., 2.50. **Helena:** Ch., 7.80. **Judith Gap:** Ch., 3.60. **Livingston:** Ch., 6.51. **Musselshell:** Ch., 3.17. **Red Lodge:** Ch., 2.40. **Ryegate.** Ch., 1.56.

WYOMING—$9.50.

Sheridan: Ch., 9.50.

NEW MEXICO—$5.00.

Seboyeta: Miss M. R., for Hospital at Humacao. P. R., 5.

PACIFIC DISTRICT

CALIFORNIA—(Northern)—$223.41

Bowles: Ch., 2.16. **Campello:** 20. **Ceres:** First, 4.22. **Cloverdale:** 13.50. **Fresno:** Pilgrim, 16.20; Japanese, 3.39; Third, German, 17.10. **Grass Valley:** 5.94. **Kenwood:** 2.16. **Lockeford:** 54c. **Loomis:** 14.31. **Oakland.** Pilgrim, 5.33; Fruitvale Ave., 2. **Palo Alto:** 20.79. **Paradise:** Mrs. A. J. W., 10. **Petaluma:** 13.32. **Pittsburg:** 1.46. **Rio Vista:** 32c. **San Francisco:** First, 39.46; Sunset, 2.50. **San Lorenzo:** 63c. **Santa Rosa:** First, 2.40; Todd, 1.80. **Saratoga:** 8.10. **Stockton:** 13.50. **Tipton:** 49c. **Tulare:** 1.79.

CALIFORNIA (Southern)—$235.53.

Bloomington: 3. **Brea:** 1.65. **Glendale:** 2.88. **Graham:** 60c. **Lawndale:** 90c. **Lemon Grove:** 1.10. **Long Beach:** 13.20. **Los Angeles:** First, 12.28; Bethany, 1.53; Ch. of the Messiah, 12; Grace, 3.24; Mesa, 2.76; Mrs. G. R. B. for Marion, Ala., 5; F. P. L., 1. **Manhattan:** 1.48. **Maricopa:** 2.13. **Monrovia:** 5. **National City:** 4.37. **Oil Center:** 2.40. **Paso Robles:** 5.46. **Perris:** 52c. **Pomona:** 7.56. **Poway:** 1.50. **Redlands:** 24. **Rialto:** 8.22. **Rio Bravo:** 1.20. **San Bernardino:** First, 7.95. **San Diego:** La Jolla, 4.20; Mission Hills, 12; Ocean Beach, 1.20. Miss G. A. F., for Lexington, Ky., 5. **San Jacinto:** 1.28. **San Ysidro:** L. L. H., for Straight College, 5. **Sherman:** 6. **Seeley:** 48c. **Yucaipa:** 1.74

Woman's Home Missionary Union Of Southern California, by Mrs. C. E. Norton, Treas. $65.70.

Oregon—$128.54.

Forest Grove: 6. **Gaston:** 1. **Hubbard:** 1. **Salem:** 30; Rural, 1. **Portland:** First German, 5; Second German, 29; O. P. A., 5.

Through Woman's Home Missionary Union of Oregon, $50.54.

WASHINGTON—$70.63.

Anacortes: 4.99. **Bingen:** 1. **Black Diamond:** 3. **Cusick:** 30c. **Endicott:** 30. **Irby:** 20. **Lakeside:** 1. **Lind:** Ch., 15. **Lopez:** 50c. **Odessa:** St. Matthews, 20. **Orchard Prairie:** 1.50. **Pataha:** 1. **Ritzville:** Philadelphia Ch., 17.50. **Seattle:** Bayview, 1.32; First German, 2.40; West Seattle, 4.80. **Steilacoom:** 2.32. **Vera:** 4. (Total for Washington, 130.63; less refunded to Warden Ch., 60.)

UTAH—90c.

Vernal: S. S., 90c.

IDAHO—$169.00.

American Falls: First, 25; Zoar, 8. **Bruneau:** 4. **Boise:** First, 9. **Council:** First, 10. **Fargo:** 1. **Kellogg:** 10. **Kimama:** Salem, 2; Zoar, 4. **Meridian:** Fairview, 5. **Mountain Home:** 15. **Murtaugh:** Mrs. R. M., 5; Miss E. M. 7. **New Plymouth:** First 6. **Pocatello:** 20. **Yale:** Immanuel, 38.

THE SOUTH, &c.

NORTH CAROLINA—$30.29.

Asheboro: Ch., 2.98. **Belmont:** S. W. Moore, for Kings Mountain, N. C., 6.51. **Dudley:** Ch., 13.80. **Farmville:** N. K., for Jos. K. Brick School, 5. **Littleton:** A. J., for Jos. K. Brick School, 1. **Seaboard:** B. B., for Jos. K. Brick School, 1.

ALABAMA—$70.50.

Anniston: First S. S., 5. **Kymulga:** King's Chapel, 5.50. **Talladega:** Mrs. R. A. J., for Talladega College, 40.

Through the Alabama Conference by Rev. E. W. Butler, Treas., $20.

MISSISSIPPI—$111.25.

Mound Bayou: Mrs. E. P. B., for Straight College, 10. **Tougaloo:** Parent-Teachers Association, for Tougaloo College, 100; O. B., for Tougaloo College, 1.25.

LOUISIANA—$125.00.

Cypress: M. J., for Straight College, 100. **Natchez:** C. J., for Straight College, 25.

TEXAS—$27.00.

Congregational Conference: for Tillotson College, 17. **Wichita Falls:** L. P. T., for Straight College, 10.

FLORIDA—$16.00.

Crestview: Ch., 2. **Key West:** Ch., 8, for West Tampa. **Miami:** Peoples Ch., 6.

HAWAII—$5.00.

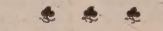
Wailuku: P. P., 5.

Summary of Receipts for November, 1919.

Donations	$17,186.86
Legacies	9,587.82
Total	$26,774.68

Summary of Receipts Two Months
From Oct. 1 to Nov. 30, 1919.

Donations	$34,177.76
Legacies	18.065.88
Total	$52,243.64



Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

Receipts for April, May and June, 1919

Continued from December number

2.50. **Colchester:** 2. **Craftsbury:** North, 5.20. **Hartford:** Second, 1.14. **Jericho:** Second, 2.50. **Lyndonville:** 7. **Middlebury:** 1st, 5. **Milton:** 3.84. **Montpelier:** Bethany, 10. **Newbury:** First, 4.50. **New Haven:** 1.50. **Norwich:** 72c. **Orwell:** First, 24.30. **Pittsford:** 3.68. **Putney:** 2.10. **Randolph:** Bethany, 5. **Rockingham:** Bellows Falls, 5.33. **Royalton:** 5; South, 67c. **Rupert:** 2.60. **Rutland:** 20.34. **Shoreham:** 3. **Springfield:** First 5.70. **St. Albans:** First, 10. **St. Johnsbury:** North, 25. **South:** 35. **Thetford:** 2.50. **Vergennes:** 7.52. **Waitsfield:** 5. **Wallingford:** 1.54. **Warren:** United, 1. **Windham:** 3.95.

WASHINGTON—$117.51.

Aberdeen: First 4. **Ahtanum:** North, 2. **American Lake:** 3. **Anacortes:** 1. **Bellingham:** First, 1.15. **Black Diamond:** 10. **Blaine:** 1. **Brewster:** 1. **Carrolls:** 1. **Colfax:** Plymouth, 1. **Cusick:** 2.80. **Dayton:** 50c. **Deer Park:** Open Door, 2.15. **Elk:** 1. **Everett:** First, 7.50. **Granite Falls:** 1. **Kalama:** 1. **Kennwick:** First, 1. **Kirkland:** 1. **Lakeside:** 1.75. **Lopez Island:** Richardson, 1. **Machias:** 1. **Metaline Falls:** 1. **Natchez:** 40c. **Olympia:** 1. **Richmond Beach:** 1. **Ritzville:** First, 1.25. **Seattle:** Alki, 30c. **Columbia:** 2. **Edgewater:** 27c. **Fairmount:** 1.10. **Fauntleroy:** 1. **Green Lake:** 1.31. **Keystone:** 1.05. **Olivet:** 20c. **Plymouth:** 40.76. **Queen Ave.:** 10c. **West:** 39c. **Spokane:** Corbin Park, 39c. **Swedish:** 1.50. **West Side:** 1. **Stevenson:** 1. **Tacoma:** First, 2. **Vera:** Grenaeres, 1. **Walla Walla:** First, 4. **German Zion:** 2.40. **Washougal:** 1.70. **Yakima:** First, 2.54.

WEST VIRGINIA—$1.56.

Ceredo: 60c. **Huntington:** 96c.

WISCONSIN—$2.06.

Spring Valley: 2.06.

WYOMING—$26.88.

Big Horn: 61c. **Cheyenne:** 3.24. **Douglas:** 4.20. **Glendo:** 25c. **Green River:** 80c. **Lander:** 50c. **Lusk:** 2. **Node:** 25c. **Sheridan:** 12. **Shoshonie:** 60c. **Wheatland:** 2.43.